THE

Baptist Magazine.

OCTOBER, 1817.

MEMOIR

OF THE LATE MR. MOSES SAVERY,

DEACON OF THE BAPTIST CHURCH AT

BOVEY TRACEY, DEVONSHIRE.

THE office of deacon in the Christian church being of divine authority, can only be filled by persons of singular qualifications and eminent piety. It involves, also, a high degree of responsibility: but when its duties are properly discharged, the benefits resulting from it are very numerous, and are generally duly appreciated both by the pastor and the church. It is no small praise to the memory of Mr. Savery that his character was considered by his friends as a happy illustration of 1 Tim. iii. 8—13. He was called to the office of deacon about the year 1789, and filled it with faithfulness and reputation till death called him to receive the reward of a good and faithful servant.

He was born in 1754: when he was yet in his youth, it pleased God to call him by his grace, and inclined him to consider religion as a matter of personal concern, which required his principal regard. He had previously to this period attended the established church, and felt a great partiality for the ceremonies of worship prescribed in her ritual; but on searching the scriptures as his only guide in matters of religion, and being convinced that the Lord Jesus was the only King in Zion, after mature deliberation and earnest prayer, he became a dissenter, and united himself with the Baptist church in Bovey Tracey. This change in his sentiments and connections occasioned much uneasiness to many of his relations and others of his acquaintance. They feared that as he had changed his religion (as they expressed it), he would be unfitted for business, and be ruined in his circumstances. Instead of this, he managed an extensive business with so much propriety, that through the blessing of God upon his endeavours, success generally attended all his undertakings. So far was religion from being injurious to him, that "by the fear of the Lord he not only departed from evil," but was "diligent in business, fervent in spirit, serving the Lord." All who knew him observed, that the blessing of the Lord was in his habitation.

It greatly added to his happiness that his wife was led to seek

the way to Zion about the same time with himself. They were baptized together by Mr. Birt (now of Birmingham) Sept. 19, 1784. Mrs. Savery was truly a woman of an excellent spirit, and an "help meet" for her husband. For several years they "walked together as heirs of the grace of life," a blessing to all their connections. Mrs. Savery was removed from him by death Nov. 1803, leaving him a widower with eight children. This bereavement deeply affected him, and it was long before he recovered his usual cheerfulness; but the Lord was gracious to him, and gave him comfort in his children, four of whom he had the happiness to see making a public profession of their faith in Christ.

A short illness at length removed this esteemed servant of Christ on July 18, 1817. It was occasioned by a fever, which made such rapid progress, as very soon to render him incapable of conversation. From this cause, his family and friends were denied the pleasure of hearing from his dying lips the interesting things he might otherwise have spoken. They, however, derived abundant consolation and hope from the evidence which he had given for upwards of forty years, that he possessed the "faith which worketh by love," which "purifieth the heart," and is inseparably connected with eternal glory.

In attempting a brief description of the character of this worthy man, it may be said without exaggeration that he was a man of sterling piety, great benevolence, and extensive usefulness.

He greatly loved the ordinances of the gospel, and was remarkably constant in his attendance in the house of the Lord. He so managed his numerous worldly avocations, as not to be detained from the exercises of religion but in cases of absolute necessity. His minister observed with pleasure in the funeral sermon, that during his acquaintance with him for upwards of twenty years, he had never known his seat vacant, either on the Lord's-days, or at their weekly lectures or prayer-meetings, without having reason to believe his absence was unavoidable. The peace and prosperity of the church lay near his heart, and to promote it he used all his influence: readily condescended to men of low estate, and became an instructor of babes in the Sunday school! He was eminently "a lover of good men," and "given to hospitality." No case was presented to him, either for the spread of the gospel or the relief of the distressed, without meeting liberal attention! The Lord had endowed him with a strong mind, a benevolent disposition, and great decision of character, which well qualified him to give advice in cases of difficulty; to be the friend of the oppressed, and the opposer of injustice and cruelty: therefore he was frequently applied to by societies and individuals from various parts of the country for his assistance, and to be an arbiter between contending parties: and such was the opinion formed of his judgment and integrity, that many, who did not approve of his religion, would readily intrust him with their most private concerns. Much more might be recorded of our invaluable friend, but to give a fuller account of his love to God and to his neighbour, which was so conspicuous throughout his Christian course, must be left to the churches and

societies to whom he was known; to the many persons who were benefited by his counsel; to the poor, whom he relieved; to his intimate friends, and to persons of every denomination in the neighbourhood where he resided, who mutually lament the loss of so good and useful a man!

He was buried in the Baptist burying-ground, July 22, when a sermon was preached on the occasion, from Deuteronomy, xxxiv. 5, to a very numerous and deeply-affected audience. He has left six children, who are all of age to think, to act, and to be useful: may each of them know and serve the God of their father, that in the solemn day, when we must all appear before Christ, our dear deceased friend may have to say, with gratitude and joy unspeakable, "Here Lord am I, and the children whom thou hast given me!"

August 12, 1817. J. L. S.

REMARKS

ON SOME PASSAGES

IN

Dr. Ridgeley's Body of Divinity.

I HAVE lately been reading with much attention, and I trust with edification as well as pleasure, Dr. Ridgeley's Body of Divinity; and his sentiments appear to me, for the most part, to be in unison with the sacred scriptures. We must, however, call no man on earth master, but try the opinions of the most respectable divines, by the unerring standard of the word of God. It ought not, therefore, to be esteemed a reflection on that very valuable writer, if I state some objections to the manner in which he has expressed himself, at the beginning of his second volume, on the 67th and 68th Questions of the Assembly's *larger* Catechism, respecting Effectual Calling. I have no objection to the answers themselves, as I fully agree with those excellent divines, who drew up that admirable Catechism, and with their learned commenter, as to the necessity and efficacy of the special and internal call of the blessed Spirit.

Perhaps, however, I could reasonably wish, that the latter at least, (the Doctor I mean, if not the Assembly,) had more distinctly stated the *coincidence* of the internal and the external call: that no one might be left to suppose, that the purport of both was not the same. The *external* call is as much a call to repentance towards God, and faith in our Lord Jesus Christ, as the *internal* call. They, who made light of the invitation to the feast which the king made for the nuptials of his son, were as much invited to come and eat of it, as those who actually partook of the feast.* They, who with one consent began to make excuse,† had as fair a warrant to come to the great supper, as those who were compelled to come in. It is the call of the word which gives a *warrant* to apply to Christ, though it is the call of the Spirit which gives a *will* to come to him. The discoveries of Christ made in the gospel, and his indefinite invitations, lay all that hear them under an *obligation* to return to God in his name; though the influence of the Spirit alone can induce a sinner to *comply* with that obligation. And I am stongly persuaded, that it is of very great importance for these things to be clearly stated, and to

* Matt. xxii. † Luke, xiv.

be kept constantly in mind, both by preachers and hearers.

As to the term *offer*, it is not used in our translation of the scriptures, and some people are so much prejudiced against it, that I have seldom used it myself; though I should not censure another either for the use or the disuse of it. Many of the soundest Calvinists have used it; and if I declined it, I should do so chiefly through fear lest some hearers should attach a wrong idea to it, and infer, that it was left to depend on the disposition of the hearer, whether it should be accepted or not. Now, my opinion of human depravity is such, that if this were the case, I should expect it to be universally rejected. For if I thought the Most High to be equally desirous of the salvation of every sinner to whom the offer was made, and yet supposed that he had precluded himself from the exertion of any effectual operation of grace on the heart, I own I should despair of success attending all the persuasives that could be externally addressed to sinners.

At the same time, when Dr. Ridgeley observes, that he should disuse this term, if he thought it necessarily implied "a *power* in him to whom it is given to comply with it;" I feel myself dissatisfied with the ambiguity of the word *power*. Every rational creature has as much power to embrace the gospel, if he needs it, and it has been made known to him, as he has to keep the law; and no more. Fallen creatures have no *disposition* to do either; but this is no excuse, either for the want of love to God, or for the want of true repentance and faith in Christ.

If a man be so much under the power of a carnal mind, that he cannot love the infinitely lovely God, nor bear subjection to his holy and excellent law, this is no excuse for his unnatural alienation from the best of beings: and if, for the same reason, he cannot love him that is the brightness of the Father's glory, and the express image of his person; nor see any form or comeliness in him wherefore he should desire him, this will not excuse his hating him without a cause, nor his being offended, either with the humbling import, or with the holy tendency of his gospel.

It is the ambiguity of the word *power*, which occasions all the confusion of which I complain, in part of the Doctor's exposition of these answers. He would not, I believe, have denied, as some good men did, who wrote a little later, that it is the duty of all who hear the gospel to repent and believe in Christ: and yet, in some places, he seems too much inclined to lower the standard of duty, to what it is in the *power* of sinners to perform without special grace.*

This increases a conviction with which I have been impressed for full forty years, that without entering into the distinction between natural and moral inability, no man will be able to steer clear of the difficulties attending this subject.

A brute, or a complete ideot, can be under no obligation to keep the law, or to obey the gospel. But *he* is equally unable to hate God, as he is to love him. He that can know enough of God to *hate* him, can never be exempt from an obligation to *love* him. It is the natural capacity of a rational creature which is the foundation of moral obligation,

* Vol. II. page 9.

and no change of disposition can exempt him from it.

Let a man's heart be ever so depraved, and fully set in him to do evil, *this* cannot alter his obligation to do good. God never compromises matters with his disaffected creatures, by requiring merely external obedience, because they have no disposition, or, as it is too ambiguously termed, no power, to yield internal or spiritual obedience. It seems to me of infinite importance that we never concede this point to sinners.

As the greatest disinclination to regard divine *authority* cannot release a rational creature from an obligation to regard God's *commands;* so the utter aversion of a sinner to regard the kindness of God our Saviour, cannot release him from an obligation to regard his *invitations.* Men, notwithstanding their moral depravity, are still the proper subjects of commands and invitations. Nor are either the commands of the law, or the invitations of the gospel, rendered absurd by the supposition, that human obstinacy is too strong to be overcome by any thing short of divine energy; nor by the supposition that God's commands and invitations are addressed to many, for whose compliance with them no such energy is exerted.

The Holy Scriptures never represent Divine influence on the heart, as the ground of obligation *to* duty; though they do indeed represent it, as the cause of compliance *with* duty. In no instance do the scriptures so strongly deny the bestowment of grace to soften the heart, as in the case of Pharaoh the king of Egypt, and of Sihon the king of the Amorites; yet they do not admit, that the predetermination of God to abandon them to their own obstinacy was an excuse, either for Pharaoh's disobeying God's command, or for Sihon's rejecting the fair proposal which God directed to be made to him. God himself treats Pharaoh as altogether criminal, for not humbling himself before him: * and Sihon was equally without excuse, for refusing to give Israel a passage through his land, on the equitable conditions offered by Moses.

As to the *decrees* of God, if they extend, according to the Assembly's Catechism, to whatsoever comes to pass, they either annihilate duty and blame, and the use of means, in all our temporal concerns; or they can have no such effect as to things of a spiritual nature. Indeed, if God foresees what shall happen tomorrow, and determines, all things considered, not to interfere to prevent such a course of things; this would as much clash with human obligation or criminality, as the like determination formed ever so many ages ago, or from eternity itself.

The sovereignty of God, in dispensing the means of grace, as shown in his sending the gospel to one nation, long before it is sent to another, sufficiently shows, that he thinks himself a debtor to none. And if he had pleased to adopt any method of confining the external call to those alone to whom he intended to render it effectual, no unrighteousness could have been charged upon him: and more especially since he knew, that, if left to themselves, they would be sure to reject it. Yet, in this case, sinners would have been ready to flatter themselves, that had he called them to return, they would

* Exod. x. 3.

readily have obeyed, and had he proposed any fair terms of reconciliation, they would have gladly embraced them. We may, therefore, easily see the wisdom of God in putting them to the trial, whether they will reverence his Son, and be willing to come unto him for eternal life, making mention of his obedience unto death as their only plea.

And now, if they *cannot* stoop to salvation by grace, nor bear to abjure all confidence in the flesh, and at the same time forsake all sin, renouncing the world as their portion, and seeking their happiness in God; and if no moral persuasion can bring them to this, unless it be attended with divine and invincible energy; so much the more depraved and guilty must they be: and God has an undoubted right to let them take their own way; or to draw to himself just whom he pleases, and to leave whom he pleases.

Their case is *not like* that of a man shut up in prison, and loaded with irons, to whom a magistrate should call, and invite and urge him to come out of confinement, while he knows that he is unable to liberate himself, however desirous he may be of making his escape: to which misrepresentation of the enemies of the doctrine of grace, the good Doctor gives a very unsatisfactory reply. But rather, their case *is like* that of Belshazzar, if, when he was told that the Medes and Persians had entered the city, he had refused to believe the news, and had misused the messenger, or even put him to death. Or, as if a number of riotous, disorderly persons, who were indulging themselves in the vilest debaucheries, should refuse to credit those without, who should tell them that the house was on fire over their heads, and would soon fall in, and bury them in its ruins. Just as the dominion of a particular vice, which tends to a man's temporal ruin, and which others can easily perceive is likely to produce the most fatal consequences, will often prevent the person who is under its influence from hearkening to the warnings of his friends; so the dominion of sin in general, has a like effect, to render sinners incredulous to the warnings of the divine word: and this the more easily, both because the power of sin is more habitual than that of a particular lust; and the consequences are more remote, and less evident to the senses.

When sinners are represented as being *dead in trespasses and sins*, surely this is intended to show the fatal consequences of being entirely under the dominion of sin. But the expression is metaphorical, not literal. It describes not a mere pitiable, unfortunate state; but a state of the greatest depravity and guilt. They that are dead in sin, *love* that *death*. They are alienated from the life of God, through the ignorance that is in them, by reason of the callousness of their hearts. In short, to be *dead in* sin, and *alive to* sin, are both just descriptions of the very same state; and the one is quite as good an excuse as the other.

Dr. Ridgeley very justly opposes the Arminian idea, that liberty consists in indifference;* though President Edwards has discussed this subject much more ably, in his treatise on the Freedom of the Will, first published in 1754, twenty years after Dr. Ridgeley's death. And the Doctor has a note, in which he

* Page 16.

observes, "Divines generally consider liberty as opposed to co-action; but here we must distinguish between a natural co-action and a moral one. Liberty is not opposed to a moral co-action, which is very consistent with it. Thus an honest man cannot allow himself in a vile action; he is under a moral constraint to the contrary; and yet he abstains from sin freely. A believer loves Christ freely, as the apostle Paul certainly did, and yet at the same time he was under the constraint of the love of Christ, as he himself expresses it, 2 Cor. v. 14."

As then the strongest *virtuous* moral inability to do evil,* is consistent with the commendableness of a good action; so the strongest *vicious* moral inability to do good, is consistent with the blame-worthiness of a bad action. Yea, the strength of inclination towards holiness, instead of lessening the value of obedience, certainly increases it; and, in like manner, the strength of inclination towards sin, does not lessen, but increases criminality.†

Let no one infer, from the freedom of these observations, that I do not sincerely approve of that excellent system of divinity which occasioned my making them; and particularly of the principal part of what the Doctor has advanced on the subject of efficacious grace. I fully subscribe to its necessity, its sovereign freeness, its certain energy, and infallible success.

I believe, that without the special, powerful, invincible operations of the Holy Spirit, even such as are never experienced except by God's elect, no sinner can be induced to obey the call of the gospel, and to coincide sincerely in God's plan of salvation. Yet I believe, that nothing but groundless disaffection to God, obstinate obduracy, detestable pride, the love of sin, criminal attachment to this present evil world, and such like causes, prevent every sinner, who hears the gospel, from immediately and cordially embracing it.

At the same time, I most heartily concur with Dr. Ridgeley, in the greater part of what he has written on this important subject: and particularly in what he says respecting regeneration strictly so called, as preceding any act of grace put forth by us; that man is passive therein, though its immediate effect, without which it cannot be known, is active conversion; and that it is wrought by the immediate influence of the Spirit of God.

ש' כ'

* 2 Cor. xiii. 8. Esther, viii. 6.

† Gen. xxxvii. 4. Jer. vi. 15. viii. 10, 12. xiii. 23. John, v. 43. vi. 44. 2 Peter, ii. 14.

THE HARVEST.

"Ye harvests! wave to HIM.
Breathe your still song into the reaper's heart,
As home he goes beneath the joyous moon."

Thomson.

COME, Henry, let us take our usual walk, and mark the beauties of the closing day. The sun now pours his richest and mildest lustre over our fields; let us gaze on his descending glories, and once more bid him adieu. Every object invites to meditation.

Let us pause on this eminence, and view the valley covered with golden grain, and the reapers gathering in the inestimable treasure. Such a prospect must surely awaken the most insensible to sentiments of admiration, and soften even the marble heart into emotions of elevated gratitude.

What an abundant display is here of the loving kindness of the beneficent Creator! Who can help exclaiming,

How exuberant is the divine goodness! O that men would praise the Lord for his goodness! Our fields might have presented a very different spectacle. When I consider, that as a nation we have not "returned again according to all the benefits done unto us," and that vast multitudes among us have been distinguished, not as they ought to have been, by their gratitude and obedience, but by their "hardness of heart, and contempt of his word and commandment," instead of companies of joyful reapers, our eyes might have beheld our fields deluged with blood, and our plains covered with the dying and the dead. Never may Britain, my dear native country, witness a scene so horrid as this! How righteously might the insulted Governor of nations have blasted all our expectations, and given us a mourning, and not an exulting harvest! At his bidding, contending armies would have arisen, and with relentless foot would have trampled our hopes in the very dust; the heavens would have become as brass, and the precious grain have universally shrivelled and withered away; or the skies would have been covered with sackcloth, and descending torrents would have borne away, beyond recovery, the invaluable produce of our fields: or, the mildews would have "tainted the golden ear," and have irrevocably cut off the staff of life. But how different has been the scene which we have witnessed! No warlike bands have been permitted to traverse the fields of Britain; the sun has received a commission not to consume and wither, but to mature and ripen the precious grain; the rains have fallen, but only in gentle showers to refresh and to fertilize the earth. Yes, the blessing pronounced on Joseph, has richly fallen on our distinguished country. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dews and for the deep that coucheth beneath, and for the precious things brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush." Surely our hills and our valleys, our habitations and our sanctuaries, yea, the whole nation should resound with one general burst of admiration, gratitude, and joy. Methinks some individual at least should follow every load that is gathered in, offering a tribute of undissembled praise to the great Giver of all good. O thou God of harvests, we would praise thee with our whole heart; truly

"Thy providence is kind and large,
Both man and beast thy bounty share;
The whole creation is thy charge,
But saints are thy peculiar care."

Behold the *diligence* of the husbandman in securing the golden grain. *And how diligent should we be in securing spiritual and immortal blessings!* The husbandman knows that he has no time to throw away: he rises early, labours hard, and is not satisfied, till the fruits of the earth are completely gathered in. The heavens may be covered with clouds to-morrow, therefore

he diligently improves to-day. And ought we not too to be redeeming the time, and to be incessantly active in the great business of life? Are any of us *sure* we shall see another morning? No: ere this day, or even hour closes, we may be in eternity. "*This* is the accepted time, *this* is the day of salvation." To-morrow it may be for ever too late.

The husbandman knows that the precious grain is of great value. But are the most valuable temporal blessings to be mentioned with those which are spiritual and divine, and which will extend their blessed influence through eternity? Assuredly not: the pardon of sin, an interest in the Lord Jesus, the favour and friendship of the blessed God, the salvation of the soul, a mansion at Christ's right hand in glory, these are blessings of incalculably more worth than all the harvests the earth has ever produced, from that which smiled around our first parents, to the present which is now so happily gathering into our garner. The treasures which enrich through eternal ages should be secured with the utmost possible diligence.

The husbandman knows that the harvest does not last long, and he acts accordingly. Life, at longest, is a vapour, that continueth but for a moment. The rich man mentioned in the gospel talked of years of felicity, when he had not many hours or moments to live.

"Think we, or think we not, time hurries on
With a resistless, unremitting stream;
Yet steals more soft than ere did midnight thief,
That slides his hand under the miser's pillow,
And carries off the prize."

The time allotted, in which alone immortal blessings can be gained, is very short, and rapidly passing away. How painful and admonitory is the reflection, that elapsing unimproved, it must necessarily leave us unspeakably miserable, and irrecoverably ruined.

The wheat we behold did not spring up spontaneously, but from foreign seeds cast into the earth. *Never should we forget the great source of all spiritual blessings.* In consequence of the primeval curse, the earth, had it remained uncultivated, would have produced nothing but thorns and thistles. Thus the mind of man, left to itself, is an extensive wilderness, producing nothing spiritually and truly good. Unquestionable facts harmonize with scripture, and make it evident that "the thoughts of the heart of man are evil, only evil, and that continually." If the fountain was pure, the streams would undoubtedly be pure also. If the tree were naturally good, the fruit could not be otherwise. But the fruit is not good, and hence if there be any spiritual harvest in the hearts and lives of men, it must arise from the grace of God imparted by his Holy Spirit. "Every good gift cometh from the Father of lights." All those blessings with which salvation are connected, are expressly said to be the gift of God. If our souls are renewed, it is by the energy of the Spirit: "the wind bloweth where it listeth, so is every one that is born of the Spirit." Have we been conscious of our manifold unworthiness—have we confessed our sins, forsaken them, and implored mercy? If this be the case, power has been given us from on high. "Christ is exalted a Prince and a Saviour, to give repentance unto Israel, and remission of sins." Faith is "the gift of God," and the "love of God is shed

abroad in the heart by the Holy Spirit." Evangelical obedience is the consequence of divine influence. "It is God (says the apostle) who worketh in you to will and to do of his own good pleasure." To begin, carry on, and complete the work of grace in the human heart, is the work of the infinitely blessed God. "Being confident," says Paul, "of this very thing, that he who hath begun a good work in you, will carry it on, and perform it until the day of Jesus Christ."

The wheat may now be readily discerned from the tares. *And it will soon appear to the whole world what we really are.* By the slightest glance of the eye it is manifest which is the precious grain, and which is not; in like manner it will soon be equally evident, who are really renewed by divine grace, and who are dead in trespasses and sins; who love to pray, and who are prayerless; who have repented, and "fled for refuge to lay hold on the hope set before them in the gospel," and who are impenitent and unbelieving; who love the Saviour, and are devoted to his glory, and who contemn and neglect his great salvation: yes, "the day shall declare it;" he is coming "whose fan is in his hand, and he will thoroughly purge his floor; he will gather the wheat into his garner, but he will burn up the chaff with unquenchable fire."

See,—the reapers occasionally cast away the noxious weeds, and refuse to bind them up with the wheat. *Nothing but the wheat, in a spiritual point of view, shall be gathered into the garner.* A day is assuredly coming, when a separation shall be made between the godly and the ungodly; a *certain* separation, since he has said so "who cannot lie"—a *complete* separation; so complete, that no wheat shall be left with the chaff, no chaff shall be left with the wheat, and it shall never want winnowing any more—an *eternal* separation; "the wicked," it is the language of the Judge of the whole earth, "shall go away into everlasting punishment, but the righteous into life eternal."

Yonder comes the owner of the fields: what gladness overspreads his countenance! *And, to the people of God, the great harvest shall be a season of unutterable joy.* When the Redeemer shall say, "Come, ye blessed of my Father!" unmingled transports of unknown delight shall thrill through all the bosoms of the redeemed; innumerable golden harps shall vibrate to the accents of Immanuel's love; the boundless concave of the palace of the great King shall echo back their immortal songs, and the divine Saviour be then crowned "Lord of all!" The joy of the ransomed shall then indeed begin, and run eternal rounds

> "Beyond the limits of the skies,
> And all created bounds."

But the spreading veil of the evening admonishes us to return. How animating the hope, that, through the riches of divine grace, we shall be gathered into the garner of heaven, as a shock of corn in its season, fully ripe. How pleasing the reflection, that the whole family of the redeemed may, on scriptural ground, utter the delightful language—

> "Calm as a summer's evening, we
> Shall all the wreck of nature see;
> While grace secures us an abode,
> Unshaken as the throne of God."

Coseley. B. H. D.

LETTERS

From the late Rev. John Newton, of St. Mary Woolnoth, to the late Rev. Mr. Symmonds, one of John Bunyan's successors at Bedford.

(*Continued from* p. 173.)

Olney, June 1, 1770.

My dear Friend,

I began to think it long since I heard from you. I find you are still oppressed. I wish you could live upon the truths you preach to others, and not talk and write as if you thought the Lord's purposes were as changeable as your frames. Temptations are painful, and a sense of in-dwelling sin is grievous. But why should they discourage you, and lead you to question your right to the promises? If what we read and preach of the person, grace, and offices of Jesus, is true, then all your reasonings against yourself, on account of the evils of your heart, are dishonourable to him, and spring from that legality which is so natural to us. We are to walk by faith, not by feelings. But what can I say new on this head to *you*, which you yourself do not frequently say to others.

I think nothing very remarkable has taken place here since my last. We have had many deaths, but our people are all spared to me; and I hope their number increases. We are still favoured with tokens of the Lord's goodness in the ordinances, and health and peace at home.

I was at Kettering lately, when the Baptists had their Association.* I could not stay the exercises, being engaged to Aldwinkle, but spent some time with several of the ministers. I think the Lord is with them in these meetings. Many of the ministers seem truly alive to God, in harmony with each other, and candid and affectionate towards us. I wish you could send me as good an account of the meetings of ministers of every denomination. The Lord be with you and yours, and with

Your affectionate brother,
John Newton.

* May 22, 1770.

Nov. 16, 1770.

My dear Friend,

— Last Lord's-day evening, I preached to a very large auditory, on occasion of Mr. Whitfield's death. As you once so greatly misunderstood me, as to think that I was prejudiced against him, and even preferred Mr. Wesley to him, I have sent you what I wrote of my sermon, and which (so far as it goes) is nearly verbatim the same with what I spoke from the pulpit. You will thereby see what was my judgment of him, which has been my abiding judgment for many years. What I may have mentioned to you, was not inconsistent with this; for had he not had his blemishes and mistakes as well as others, he would have been more than man.

Well, he is now at rest: he is now with the Lord whom he loved! He was always desirous of a sudden death, and the Lord indulged him with it. He is rejoicing, but his removal is lamented by thousands, and seems a heavy blow to those who were more immediately connected with him. He was much beloved at Olney, and had been a great blessing to me. I, therefore, thought it incumbent on me to bear my public testimony to him: besides, I expected (as it proved) that the occasion would bring many to church. The Lord was pleased to give me liberty; and I am not without hopes it might be a useful opportunity.

Mr. Venn has accepted a living, within four miles of Huntingdon, called Yelling; so that he will live at no very great distance from you. I have not yet heard his particular reasons for leaving Huddersfield. I find there is now a new Lord Chancellor appointed, so that he was but just in time. I imagine that Yelling was one of the last places of which Baron Smythe had the disposal.

The apparent management of things here passes from hand to hand: but our comfort is, that the real disposal of all things is invariably in the hands of the great Head of the church, whose counsel shall stand, and he will do all his pleasure. Creatures fail and die, but he ever lives and reigns, and will overrule all changes for the good of his people.

I suppose the road from here to Bedford is hardly passable; but in time the weather will be settled, and the floods subsided. I hope you will then find an opportunity to visit us.

Perhaps this will find you [anxious] about the service of the approaching Sabbath; but I hope and pray, that when it comes, the joy of the Lord will be your strength. Remember me to Patty: I hope she is a good girl, reads her Bible, and listens diligently to what she hears. I should rejoice to know that the Lord is drawing her heart to himself; and it would be joyful news to her parents. Believe me to be

Most affectionately yours,
JOHN NEWTON.

March 28, 1771.

MY DEAR FRIEND,

I received your letter at London, but could not find time to answer it. I returned last Saturday, which was the day I fixed before I went. I found no temptation to exceed my time there; for though I met with much kindness from my friends, and had many pleasant seasons of converse with them, yet, as the saying is, "Home is home." When at London, I am much among genteel folks; though I thank God, I have no connection with any but such as I hope are alive and lively in the knowledge of the truth. But it is my mercy that I am never better pleased than among my poor people at Olney. However, I hope the Lord favoured my going to town at this time. As to the frame of my mind, I was generally dry and dissipated; and found the want of retirement, being continually hurrying from place to place, seldom sleeping three nights together in the same house. Yet in public service, the Lord for the most part gave me liberty; and I have reason to hope he owned the word which he enabled me to deliver. At Olney every thing went on peaceful and well under dear Mr. Foster; so that the comfort of our return was not embittered by any disagreeable circumstance. We had perfect health and peace, and hardly any thing (the body of sin excepted,) that could be called a cross, while we were absent. Help me to praise him for all his goodness.

I find that you, in the mean while, have been in the wars. I can pity you, and yet I congratulate you; for see what is written, James, i. 12. If you are sometimes lower in the depths than is my appointment, you are oftentimes proportionably higher upon the mount. You have more fights, and more victories. The

Lord allots to each of us what he sees best for us. Only I rather wonder, that you are still so frequently harping upon your sinfulness and unworthiness, &c. and speaking as if you were upon the point of throwing away your shield. We ought to be humbled for these things, but I see not why we should be discouraged, supposing the gospel to be true. If Christ has died and risen again, if we are complete in him, if his righteousness is perfect in itself, and *ours* by faith, if his purpose is unchangeable, and his promise is sure; then why should we be cast down? He knows that without him you can do nothing, and he tells you so; why should you be surprised that you find his word true? Why are you disappointed when you can find no good thing in yourself? Who would look for fire at the bottom of a well? Do, my friend, try to fight the good fight of faith, and look simply to Jesus, believing that he is both able and willing to save to the uttermost. Pray for

Your affectionate friend,
JOHN NEWTON.

From Mr. Newton to Mr. Symmonds, dated September 15, without the year, but doubtless in 1772; when Mr. Symmonds having changed his sentiments respecting Baptism, occasioned many of his old friends to look very shy upon him for a time; especially among those that agreed with him as to Church Government, though it had no such effect on those of a different denomination.

MY DEAR FRIEND,

— I am sorry any of your old friends treat you harshly, but this is a state of trial; the best men while here have their infirmities, and the daily and hourly forgiveness we need and receive from the Lord, should dispose us willingly to forgive, if we have aught against any. I rejoice to find that you have not been bereaved of your patience and meekness upon these occasions. I see not why we, who differ from you, should be angry, for you certainly have as good a right to judge for yourself as others have. I should be glad if every body would join with me in wishing you success, as long as you preach Jesus Christ, and him crucified (and I trust that will be as long as you preach at all); but if this must not be expected, we must be patient. The good men, who are now displeased with you, will love you dearly when they meet you in heaven.

What you suffer from the stone is, in my judgment, a much sharper trial than the other; but this, I trust, the Lord will moderate, sweeten, and sanctify, and will lay nothing upon you but what, in one way or other, he will enable you to bear, and to profit by.

Mr. M. was here lately, preached on the Tuesday evening, but did not call upon me at all. It seems as if some of your Olney friends had laid my house under a spiritual interdict, and that none whom they can influence must call upon me. However, let them do as they please; I hope, by the grace of God, I shall continue to love them, and wish them well. Through mercy, *he*, whose loving-kindness is better than life, is pleased to visit us. Like the sun, he shines upon many that can hardly afford one another a smile. Yet this bigoted party spirit is an abomination, let it be found where it will, and though not inconsistent with grace, is a great blemish to it. The Lord preserve me from it, or rather keep it from growing in

me, for without doubt I have the seeds of it in my heart, as well as my neighbours; but if I know any thing of myself, I think it is not the sin that easily besets me. We join in love to you both, and wish Mrs. Symmonds a speedy recovery of her health and strength, and much consolation from the Lord. I am

Sincerely and affectionately yours,

JOHN NEWTON.

Dec. 3, 1773.

MY DEAR FRIEND,

Immediately after I received your last, I set off for London and Kent, and returned last Saturday. I preached at Camberwell, Chatham, and once in town, at St. Antholin's; but was glad to get back to my beloved retirement. The Lord is still gracious to us, and we are all well as usual; only dear Mr. Cowper's trial still continues. Mr. Brewer is much better than he was, but I could only see him once. He told me that Mr. Hitchin is in a very low way, incapable of preaching for the present, and likely soon to be removed to a better world. Happy will it be for him to be called away from this state of sin and sorrow; but it is a dark providence to churches, when laborious and faithful ministers are set aside or called home, as we think prematurely, when they might have continued useful for many years. By such dispensations the Lord warns us, who are yet in health and strength, to beware of dreaming of our own importance, or that we are any way necessary to his work. He has no need of sinful men, and can do without the best of us; though he is pleased to honour us with a place in his vineyard for a season.

I long to be in the spirit of the apostle; to have such a lively sense of the vanity of all below, and of the excellency of divine things, as to be habitually longing to be with Jesus; and, at the same time, such a desire of being instrumental in promoting his glory, and the good of his people, as to be willing, yea glad, to wait and struggle still longer, for the sake of usefulness. But I find my spirit cleave to the dust, and that my willingness to abide longer here, proceeds, in too great a measure, from a want of spirituality, and an undue attachment to the many temporal comforts with which he has indulged me. I want to die daily, every morning to commit my soul to the Lord, as if I expected to appear immediately before him, and every night to shut my eyes upon the world with a happy indifference whether I ever see it again or not. But, notwithstanding all I say to others of the uncertainty of life, I seem to take it for granted, that much of my lease is yet to come, and to be mighty well pleased with the thought. I am

Your sincerely affectionate friend,

JOHN NEWTON.

Olney, March 17, 1774.

MY DEAR FRIEND,

— Olney, of late, has been like a field of battle; I think we never had so many deaths in an equal space of time, and yet we have had no dangerous epidemical disorders. Attendance upon the sick has taken up much of my time, and furnished me with opportunity of seeing death in a variety of views. *Betty Abraham* went home about three weeks ago; she had a gradual, and not a painful release; was ill a week, and gave a comfortable

testimony to the Lord's faithfulness. I preached her funeral sermon from Lam. iii. 24, which were some of her last words. A young woman, likewise, who is to be buried to-night, I hope may be numbered among my people, for I trust the Lord appeared for her at the eleventh hour. A promising young man, who, I hoped, and am still willing to hope, would be a principal support and ornament to our society, has been at death's door; but, through mercy, he is better, though not fully restored. Some that have died have given me but little encouragement. Two have been taken off suddenly, and both in the same day, I fear in the midst of their sins. Some others, whom I had time to visit, afforded me but little satisfaction. I see enough every day to remind me what an unspeakable mercy it is to have a good hope through grace, before the evil days come.

To these instructive dispensations at home, the Lord has added an alarming one from abroad. I suppose you have heard of Mr. Talbot's death. I know not where the stroke could have fallen, among the ministers in our line, to have been more noticed, or more lamented. In character, grace, and abilities, he was inferior to none; his situation likewise seemed highly important. The wilderness about Reading was beginning to bloom and flourish like the rose. Many who had long sat in darkness were beginning to rejoice in his light; the work seemed to spread apace. Indeed, most of the genteel people (Reading abounds with such,) were displeased: they accounted the word of the Lord a burden, and he has in judgment granted them their wish, and they are not likely to be troubled with it any longer. But they who loved the good word will have a great loss. The removal of Mr. Hitchin, Mr. Talbot, and others, in the midst of their usefulness, and at such a time of life, when their gifts and experience were full grown, and they might, if the Lord had pleased, have been serviceable for many years to come: I say such removals speak loudly to us who are left, to redeem our time and labour while we have opportunity, and warn us likewise not to think highly of ourselves, as if the Lord stood in need of us; for we see he often takes away others whom we were ready to think could least be spared. In a word, the daily course of providence is a comment upon those words, "Cease from man, whose breath is in his nostrils."

My personal share in this loss is great. We were placed too far asunder for me to enjoy all that benefit from his counsel and example which I could have desired. However, we sometimes met, and when we did, it was pleasant. I know he loved me, and I am sure I loved and honoured him. The loss of Christian friends touches me sensibly; but when I consider the Lord has done it, I know it must be right, and, through grace, I can, with some degree of cheerfulness, submit. Jesus lives, and he is all-sufficient. Ere long we shall all meet in a better world. I am

Sincerely yours,
JOHN NEWTON.

MY DEAR FRIEND,

I returned home in safety, under that invisible and gracious protection to which we are always equally indebted, whether

at home or abroad, and which had preserved all in peace during my absence. Many, undoubtedly, who left their houses on the day I went out, will never return to them again alive; and, probably, many who left their families in peace, have found, or will find, when they come back, that some unexpected calamity has quite prevented the pleasure they proposed in seeing their habitation again. To live, as I have long done, from year to year, exempted from the distresses with which the world is filled; to see so many falling and suffering around, yet I and mine preserved; sickness and death marching about, and filling almost every house with groans, and yet not permitted to knock at our door, this is a mercy for which I am not sufficiently thankful. Indeed, ingratitude and insensibility towards the Lord are evils for which I may abhor myself; and did I act in the like stupid, unfeeling spirit towards my fellow-creatures, they would soon be weary of me. But he is God, and not man. I often call upon my heart, and charge it not to forget his benefits; but there is so much stone and lead in its composition, that I can make little impression upon it. Melt it, O Lord, with the fire of thy love!

Though I was very glad to see you and our friends at your house, I was not pleased with myself while there. Particularly I was sorry I gave way to the discourse about baptism; which, as we all seem well persuaded in our own minds, was little better than idle talk. When tea was almost over, it occurred to me, how easily I might have turned it to a more profitable subject; but then it was too late. Methinks it did not require much study to find out that we were but poorly employed. Perhaps I may be wiser hereafter. But one word draws on another so strongly, that we are liable to be entangled before we are aware, for Mr. Self loves to speak last.

I thought of you yesterday. I hope you had a pleasant visit. I should have been glad to have been with you. I love that house. There seems to be no leisure in it, to talk about persons or opinions. The inquiry there is concerning Jesus, how to love him more, and serve him better; how to derive from him, and to render to him. If this is to be a Moravian, I do not wonder that they are reproached and scorned. Where the spirit of the gospel is, there the cross will be. But as I am acquainted only with two families, I cannot say how it is with the rest; but why should I not hope they are in general all in the same way. If they are, notwithstanding some little peculiarities, I apprehend very few of those societies which are so ready to censure them, can exceed them in the real fruits of the Spirit. I can only add our love to you both, and my prayers that the Lord may guide and bless you in all things. I am

Your sincerely affectionate
JOHN NEWTON.

Charles-square, Hoxton,
Sept. 6, 1780.

MY DEAR FRIEND,

How vain are all things here below! Time was when we were intimate; now it looks as if we were to become strangers. And yet I know not why: I think myself the same person you once knew at Olney. Come, I am resolved the plant that has been sixteen years growing, and which formerly stood thick with blossoms,

shall not die for want of watering, and therefore I will write.

By the Lord's goodness which has been with me since I was transplanted from Olney, I have taken root pretty well in this new soil. I go on with comfort and liberty, meet much acceptance, and I hope am favoured with some usefulness. It is quite a different kind of life from what I enjoyed at Olney. Then I had five or six or eight hours a day to myself, here, many days, I cannot save one half hour from morning to night. There I could wander among the woods and fields, here I am beset with crowds and noise on every side. But the sun that shines on Olney shines on London. The Lord is in all places: he is here, I am in the path of duty (in compliance not with my own will but his) and I find it the path of peace.

We have now large congregations at Mary Woolnoth, especially on Lord's-day evening. They are made up from all quarters and of all sorts. I speak my own sentiments, but I quarrel with nobody for differing from me. Therefore many, who do not think with me in all points, are content to hear me.

My health is continued, and Mrs. Newton's is much better here than at Olney. Our house is pleasantly situated. Our family united and at peace. So that I may say, all is well. Only I have still the old warfare in hand. Self and sin fight obstinately, and cut me out shame and sorrow in abundance. But there is a word says, "Though they fight they shall not prevail, for I am with thee, to deliver thee."

And now tell me, how is it with you and yours? I hope your soul and your work prosper, that your peace is like a river, that you find the joy of the Lord your strength, that he blesses you more and more, you and your children.

I have two volumes of letters in the press, which I suppose will be published some time next month, entitled "Cardiphonia, or the utterance of the heart, by Omicron." In this way I send all my friends and correspondents a bundle of letters at once, for I believe I shall seldom be able to write any new ones now I live in hurrying London. I am glad I seized a quarter of an hour this morning to tell you once more that I am, your sincere and affectionate friend,

JOHN NEWTON.

NECESSITY OF *CHURCH DISCIPLINE.*

"Let us not satisfy ourselves that our congregations are in so good a posture as that they may continue for our lives; and so be like ill tenants, who care not if their houses fall upon the expiration of the term of their interest in them. That reparation is required of us, which may make them sure for succeeding generations.

"And when any church is so inobservant of its own decays, as to be negligent of its endeavours for proportionable reformation, if after a while any will deliver their own souls, it must be by a departure from them that hate to be reformed.

"It is a fond imagination, that churches may render their communion useless and dangerous only by heresy, tyranny, and false worship. An evil, worldly, corrupt conversation in the generality of their members, contrary to the doctrine of the gospel, not opposed and contradicted by a constant endeavour for sincere reformation, is no less ruinous unto the being of churches, than any of these other evils."

Dr. Owen's Humble Testimony, &c.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XIV.

COMETS.

"The heavenly orbs their Maker's glory sing,
As through boundless space they move in concord;
Sun after sun, with his obedient worlds,
World after world, with its attendant moons:
More wondrous still to half-affrighted man,
Who knows but how to glance at Nature's works,
The *comet*, in its eccentric orbit
Wheeling its stately, or its rapid course,
As distant from, or near the sun it moves.
It comes and goes at heaven's wise appointment,
But mocks the labour'd countings of the wise;
So circumscrib'd the intellect of man."

THE word *comet* is derived from *coma*, hair, so called from the hair-like appearance of the light that surrounds them.

The consideration of these bodies would suggest to us some useful instruction, independently of what we may learn of their nature, if we were disposed to receive it. When the delightful virtue of humility is in exercise, as it ever should be, we feel almost surprised that we can resign our understandings to the dominion of pride, that most inconsistent, dangerous, and fallacious vice. The observer of nature, when pluming himself on his discoveries, needs but to turn himself around, quickly to find, that what he is able to account for, bears but a small proportion to the vast unknown. It is particularly so in the sublime science of astronomy. The persevering labours of successive astronomers have been rewarded by astonishing discoveries; but they readily acknowledge how much there is yet to learn. We shall never, in this state, find out the Almighty's works to perfection. The knowledge is high as heaven, we cannot attain to it; but let us be increasingly thankful that our present condition is any degree improved by the rational pleasures of useful information.

The little we know of these extraordinary and beautiful bodies, has cost philosophers many long nights of observation, and well deserves our regard. The progress of human knowledge is a very interesting and encouraging consideration. Aristotle considered comets as mere meteors, temporarily kindled in the atmosphere; but Ticho Brahe, about 1577, from his observations on the comet that then appeared, concluded, more reasonably, that they were a sort of planetary bodies, not of a duration transitory as their appearance to us, but permanent as the other celestial bodies.

Astronomers divide these bodies into the nucleus, the head, the coma, and the tail. The nucleus, or kernel, is the dense central part, corresponding, it is supposed, from its appearance when seen through a telescope, to the planetary bodies with which we are better acquainted; the head encircles the nucleus, and is of a paler colour; the coma, of a still fainter light, surrounds the head; and the tail, its popular characteristic, is the long train of light attending it.

Comets, as they appear to observers in general, have been denominated bearded, tailed, or hairy; distinctions that relate rather to the circumstances under which they are seen, than to any difference in the bodies themselves. They are said to be bearded, when their light precedes them, in the manner of a beard, as it does in moving eastward from the sun; when westward of the sun, and setting after it, their light following them in a train, they are said to be tailed; and when the train is concealed behind the body of the comet, as it is when the sun and comet are in opposition, so that it appears fringed with luminous hair, it is called hairy.

The more minute changes that are remarked in the appearances of these heavenly bodies, are supposed, by the great Newton, to be the result of certain changes in their atmosphere, arising from causes of which

we are ignorant. These variable appearances of general brilliancy in some, and the apparent casting of a shadow on the tail of others, have greatly contributed to the different hypotheses of astronomers concerning them. From numerous observations on the comet of 1807, Dr. Herschell concluded, that it shone by its own light. Had it owed its illumination to a borrowed light, he imagined, instead of a full and well defined disc, a gibous appearance would have been seen; but considering it a very nice task to ascertain so small an obscuration of light, this opinion was not generally received. But from the appearance of the beautiful comet of 1811, the same great astronomer concluded that it shone by *reflected* light. It appears, therefore, to be the far more probable opinion, that they are a peculiar kind of planetary bodies, revolving round the sun in orbits peculiar to themselves.

To determine the eccentric orbits of comets, and the periods of their return, have been the constant but generally unsuccessful endeavours of successive observers; and if the attraction of other heavenly bodies that happen to be near the part of their orbits through which they are travelling, is likely to affect their motion, as that of Jupiter and Saturn increased the periodic time of the comet of 1759, we are not to wonder that perfect accuracy in such calculations has not been attained. The youthful reader will easily observe the variation of periodic time in the comet, which it is not doubted was the same that appeared in 1531, 1607, 1682, and 1759, and that therefore may be again expected to visit us about 1835.

As this is the only comet the time of whose periodic return is known, it is the only one whose mean distance is ascertained, which appears to be eighteen times that of the earth; but, owing to the exceeding eccentricity of its orbit, its aphelion point, or greatest distance from the sun, is nearly double that of our planet, and its perihelion, or nearest approach, about six of the mean distance of the earth. But though the mean distances of other comets cannot be stated, observations have enabled philosophers to judge of their perihelion distances, of which that of 1680 seems most remarkable; being but 540,000 miles from the sun's centre, and must have been, according to Newton, involved in its atmosphere. Dr. Halley calculates, that about six minutes after one P. M. on the 11th of November, this comet was but 4000 miles northward of the earth's orbit: when, say philosophers, if we had been in that part of our orbit, material changes must have taken place in the circumstances of our planet, from the mutual gravitation of the two bodies, and a second deluge have depopulated and devastated our world; but, says the Christian, my God, the maker of these vast orbs, arranges and controuls them by the word of his power, and he, in whom is all my trust, said to his servant Noah, "The waters shall no more become a flood to destroy all flesh."

Many attempts have been made to ascertain the magnitude of these bodies, the most correct of which is considered to be the supposition of Herschell, relative to that of 1807, the diameter of which he reckoned to be 538 miles. Some have been thought to equal in magnitude the primary planets; hence some of the solar eclipses recorded in history, unaccounted for by any calculations of the sun and moon, have been conjectured to have been caused by the intervention of comets between the sun and the earth: such as that which was seen a few days before the death of Augustus, and the memorable and awful darkness that marked the Saviour's death.

Little is known of the tails of comets; they appear, however, to be particularly delicate, as the smallest stars are seen through them without evident refraction or diminution of light, and they are largest and brightest when nearest to the sun. The length of the tail of the comet of 1744 was thought to be above 46 millions of miles, and that of 1811 about 23 millions of miles.

O how faint are our ideas of the wisdom and power of that glorious Being whom all worlds obey!

N. N.

Obituary.

MRS. MARSHMAN.

DIED, on Thursday, July 17, 1817, Mrs. Susannah Marshman, mother of Dr. Marshman of Serampore, aged 83 years. She was baptized Dec. 25, 1756, and joined the Baptist church at Westbury Leigh. It might be truly said of her, she was a mother in Israel, and as a member of the church, she lived a credit to religion upwards of sixty years; her end was peace, and she is now enjoying what she anticipated in the language of Dr. Watts, but a little before her spirit took its flight—

"Well, we shall quickly pass the night
To the fair coasts of perfect light:
Then shall our joyful senses rove,
O'er the dear object of our love."

Her remains were interred in the burying-ground belonging to the Baptist meeting house at Chapmanslade, to which place she with her surviving husband had removed their communion, when an address was delivered on the occasion by Mr. Gough, the pastor of the church at Westbury Leigh, from Job, v. 26; and on a subsequent Lord's-day, her funeral sermon was preached by Mr. William Clift, her pastor, from 1 Cor. xv. 57, which was chosen by herself.

MISS HARNIES.

A SIGHT more lovely, or more interesting, seldom meets the eye, than the appearance of early piety. That piety was seen with sacred pleasure by her relatives and friends, as it shone in the declining days of Elizabeth Harnies. She was the daughter of the Rev. Robert Harnies, pastor of the Baptist church at Bridlington, was born on the Lord's-day morning, July 28, 1799; and on a Lord's-day morning she entered a state of eternal existence. Her first sabbath was succeeded by many painful days of sin and sorrow; but her last sabbath was the commencement of everlasting rest. It appears that when she was very young, she met with a young female companion for the purpose of religious conversation and prayer; thereby manifesting her love to those divine exercises of religion. Yet her friends hesitated whether she was in possession of the grace of God in truth. For the last three or four years of her life, however, she paid more decided attention to hearing and reading the word of God, and to private prayer. This was the occasion of no small joy to her parents, who rejoiced to witness the early dawn of genuine piety. But as the incense when cast into the fire emits a more delightful perfume, so was it with this young disciple of our Lord in the furnace of affliction. Daily did her mind appear more devotional and spiritual. The Bible was her daily companion, and Jesus was her only confidence. She found him, the only friend of sinners, precious to her soul: his name was as ointment poured forth. One day in particular, she expressed much thankfulness that she had not her religion to seek in a season of affliction, and her strong sense of the goodness of God that she had been favoured with a religious education; and especially that God had given her parents who regarded the interests of her immortal soul. But amidst all the cheering views which she had of divine goodness, yet she lamented that she could not lift up her soul more to God; and felt very solicitous lest she should, in the event of a recovery, return again to folly. One time she said to her father, "I should not wish to recover again, lest my heart should draw back again to the world." She appeared to be entirely freed from the fear of death for some months before her departure;

and fixing her faith and hope on her exalted Redeemer, Miss Harnies could adopt the triumphant language of the Psalmist as her own—"Yea, though I walk through the valley of the shadow of death, I will fear no evil:" adding, "O death, where is thy sting? O grave, where is thy victory? But thanks be unto God who giveth us the victory, through Jesus Christ our Lord." A little before her removal, she said to her brothers and sisters, "I am now going to leave you; see that you fear and serve the Lord, and then you will meet me in heaven. O attend to the things of religion." After this she added, "Death is hard work for my body, but my soul will obtain rest; Lord Jesus receive me!"

Thus died Elizabeth Harnies, on Lord's-day morning, April 27, 1817, in the eighteenth year of her age. Her bereaved father remarks—"Surely all our earthly comforts are held by a very uncertain tenure! We fondly hoped that this tender plant was to have flourished for many years; and to have bedewed the lifeless clay of her parents with the tears of filial affection and pious sorrow. But, alas! our hope was in vain."

By grace may we be enabled to hold all temporal mercies with a loose hand, whilst with eager grasp we lay hold on things eternal.

Shipley. J. M.

Review.

A Sermon preached at the opening of the Roman Catholic Chapel of St. Peter, at Cobridge, in the Staffordshire Potteries, on Sunday, April 20, 1817. By the Rev. Robert Richmond, of Caverswall Castle.

THE text is Gen. xxviii. 17, "This is no other but the house of God," &c. The discourse is insinuating, soft and smooth as oil; intended to recommend what the preacher calls "the adorable sacrifice of the mass."

We have no compliments to bestow on the liberality of those Protestants who, to build this chapel, have "come forward with a bounteous hand." They know not what they are doing. It has been computed, that 900 of these synagogues of Satan have been erected in this country since the year 1789. Surely it is high time for the watchman to set the trumpet to his mouth, for the eagle is coming to scatter, tear, and devour. Hosea, viii. 1.

We recommend it to our readers to weigh well some remarkable concessions of Mr. Hume, the well known apologist of the tyrannical House of Stuart. In an Essay on the Protestant Succession he remarks: "The disadvantages of recalling the abdicated family consist chiefly in their religion, which is more prejudicial to society than that established among us, is contrary to it, and affords NO TOLERATION, OR PEACE, OR SECURITY, TO ANY OTHER COMMUNION." *Hume's Essays*, vol. 1, p. 485. In the same Essay, (the 15th) when balancing the advantages and disadvantages of the Hanover succession, the following observations occur: "The religious persuasion of the house of Stuart is an inconvenience of a much deeper die, and would threaten us with much more dismal consequences. The Roman Catholic religion, with its train of priests and friars, is more expensive than ours; even though unaccompanied with its natural attendants of inquisitors, and stakes and gibbets, it is less tolerating," &c. p. 489.

If the establishment of the Roman Catholic religion must be followed by *dismal consequences*—if inquisitors and stakes and gibbets be its *natural attendants*—if these things be so plain and notorious as to meet with a ready assent even in the mind of Mr. Hume who was an infidel, it

may well excite astonishment and alarm when we see Protestants lending their aid and giving their countenance to such a system in any form or in any degree! Oh when shall the Spirit of God, like a mighty wind, dissipate this smoke of the bottomless pit, that the sun of righteousness may shine forth in unclouded beauty, and all nations rejoice in its light!

All the Elect Children of God contemplated as Members of one Body; gathered together under one Head; and actuated by one Spirit; in a few familiar Thoughts on John, xvii. 21—24. By Robert Harkness Carne, A. B. Button & Son.

We could have wished to have felt ourselves at liberty to recommend, without reserve, this little volume, which is neatly printed, to the perusal of every serious Christian, for there is in it much that is excellent, on the exceeding riches of sovereign grace in the salvation of the elect; but we are constrained to say, that it contains, in our opinion, some sentences which required to be more cautiously guarded. For example, in p. 154 the author says, "Strictly speaking, we were never lost, since we were always in the Saviour; nor were we ever dead, because always in the Prince of life, nor indeed ever cursed, for the Father had blessed us with all spiritual blessings in Christ, according as he had chosen us in him before the foundation of the world." That election is a revealed and a glorious truth we maintain with this writer, but we do not consider election as making any alteration in the real state of its objects; and that the scriptures, strictly speaking, represent all mankind in their fallen state, as lost, dead, and under the curse. Nor do we merely consider some expressions in this work as exceptionable. It is considerably defective as to close appeals, and urgent exhortations, in reference to personal religion, internal purity, and a walk and conversation becoming the gospel; for as one observes, "a man may entertain high notions in religion, and pretend to high attainments in knowledge—eternal purposes and absolute sovereignty, unchangeable love and distinguishing grace, may be his favourite topics, and yet live in the open neglect of the plainest precepts, and of the most important duties: pride and covetousness, wrath and malice, with various other unsanctified tempers, may govern his conduct, and render him a scandal to Christianity."

The Beauty and Glory of the Primitive Church; a Sermon preached at Salters' Hall, June 5, 1817, at a Monthly Association of Ministers and Churches. By George Burder. Black, Parbury, and Co. pp. 24, 8vo. price 1*s.*

This is a good sermon upon a very important subject, Acts, xi. 41—47. It augurs well for the interests of the church, when attempts are made to restore things to their "pristine beauty and usefulness." In doing this, Mr. Burder mentions the faith, piety, love, influence, and increase of the primitive Christians, as constituting the "beauty and glory of the primitive church." If our readers expect to find any account of the baptism of the infants of believers (so strongly pleaded for on other occasions) as making a part of this "beauty and glory," they will be greatly disappointed. Mr. Burder writes as if no such practice at that time existed. He thus relates the history of the church at Jerusalem: "Their firm belief of the truth the disciples evinced by their manly and open avowal. Christ had, just before his ascension, instituted the ordinance of baptism, as a badge of the Christian profession, a token of separation from the world and every false religion, and a public expression of decided attachment to Christ. To this ordinance a multitude, amounting to three thousand, submitted on that very day, and thousands more shortly afterwards." Again: "It is also worthy of notice, that in the first and best days of Christianity, no sooner were persons converted

than they were united to the church, when they were 'added to the Lord,' they were also 'added to the church;' and thus ought it always to be." These are precisely our sentiments upon the subject. Happy would it have been had none been considered as added to the church but persons converted, and capable of giving a public expression of decided attachment to Christ. Nor will the church, in our opinion, be restored to its pristine beauty and glory, till a personal profession of repentance and faith be, in every case, the test for church fellowship; but then this principle fully acted upon, would be the destruction of infant baptism.

An Apology for the Methodists of the New Connection, illustrating the Origin of the Division in 1797, *its Commencement, Progress, present State, Influence and Prospects: together with Answers to certain Enquirers. By a Trustee and Layman.* Button and Son, &c.

THIS review, we are informed, appeared in the first four numbers of the Magazine, published by the Methodists of the New Connection, of the year 1815, and is now published in the form of a pamphlet, at the solicitation of friends, for its more extensive circulation. It is drawn up with perspicuity, and so far as we have observed, with Christian temper. Those, therefore, whom it may concern, and all who wish information on the subject, will peruse it with satisfaction and advantage.

A Plea for Infant Baptism, &c. By Thomas Belsham, Minister of Essex-street Chapel. 8vo. pp. 121.

A PLEA for infant baptism, from the pen of an English Presbyterian minister, is an unexpected curiosity. Mr. Belsham had observed with concern, perhaps, that among his brethren, very few paid any serious regard to the ordinance of baptism. For of those who commemorate the Lord's death in the London Presbyterian churches, many, if we have been rightly informed, have never been baptized in any mode.

The pamphlet before us contains six Letters, with an Appendix, in which there are two forms of administering infant baptism. In the first of these letters, Mr. Belsham gives a clear impartial account, of the distinguishing sentiments of the Quakers, the Baptists, and the Pædobaptists, respecting this ordinance. He refers repeatedly, with strong approbation, to Dr. Ryland's "*truly* Candid Statement of the Arguments for Adult Baptism." pages 5, 12.

Our limits will not admit an extended review of the numerous particulars which might seem to deserve notice in this ingenious publication. This, however, it may be thought, is not necessary, if the following *concessions* on the part of Mr. Belsham be duly weighed:

That baptism is "a rite of perpetual and universal obligation in the Christian church." p. 51.

That no explicit precept, or undeniable example of infant baptism, in the New Testament, can be produced, p. 6, 9. The reformers retained baptism, and the religious observation of the Lord's-day, which, says Mr. Belsham, "never could be proved by scripture warrant." p. 10. See also p. 13, and p. 51.

That "baptism, in its primitive sense in classic authors, signifies immersion; and that to baptize, is to immerse, or dip." This, Mr. Belsham says, "I am very ready to concede." p. 61.

That immersion "appears to have been the general practice in the earliest times," p. 72; "in the apostolic and succeeding ages." p. 73. See also p. 86.

That "baptizing into the name of the Father, the Son, and the Holy Spirit, was a very early practice in the church." p. 76.

That "a deviation from the institution of the apostles, ought to be resisted by every one who is concerned for the purity of Christian faith and worship." p. 17.

That "no one who is unbaptized can be a nominal member of this

new and holy community" [the kingdom of God, John, iii. 5.] p. 82.

That "the command of Christ (Matt. xxviii.) is, Proselyte and baptize." p. 18.

That they who suffer a gross corruption to enter and prevail in the church, without making the least effort to oppose its progress, are the most indifferent to truth, the most indolent and criminal of the human race. p. 24, 25.

That "in a history so concise as that of the New Testament, it would hardly be expected that any cases should occur of baptizing the infant descendants of baptized parents." p. 51, 52.

If we maintain all these positions, it is clear that Mr. Belsham cannot contradict us, without contradicting himself.

Before we proceed further, it may be proper to remark, that Mr. Belsham seems not to be aware that it is not the baptism of adults, strictly speaking, but of believers, for which we plead. We think the institution would require us to baptize a child, (whether descended from baptized persons, or not, p. 6.) if the mind of the child be sufficiently matured to enable him or her to perform that solemn act of worship, which the due observance of this rite must ever include: provided always, that the profession of repentance and faith is a credible profession. No limit of age is defined or prescribed by divine authority, and, therefore, it is out of the question.

Passing over many things, some of which would require severe animadversion, we shall content ourselves with making a few strictures on two or three particulars, in which we apprehend the writer is most egregiously mistaken. Such is the article of

Jewish Proselyte Baptism.

1. Mr. Belsham tells us, that the rabbies are unanimous in tracing this ceremony "as far back as the beginning of the Christian æra." p. 3. Here we think it sufficient to give the opinion of Dr. Gill, who was confessedly well versed in Jewish learning. He shews, in his Dissertation on this subject, that "there is no mention made of any such rite or custom of admitting Jewish proselytes by baptism or dipping, to the Jewish religion, in any writings and records before the time of John the Baptist, Christ, and his apostles; nor in any age after them, for the first three or four hundred years; or, however, before the writing of the *Talmuds*." *Body of Divinity*, vol. 3, p. 491. Mr. Booth says, "I would here take the liberty of recommending Dr. Gill's Dissertation on the Baptism of Proselytes, as a performance which, in my opinion, is unanswerable." *Pædob. Exam.* vol. 2, p. 197. Dr. Jennings, by the way, to whom Mr. Belsham refers, has given up the argument. His words are, "There wants more evidence of its being as ancient as our Saviour's time, than I apprehend can be produced to ground an argument upon it, in relation to Christian baptism." *In Gill*, p. 502. If Mr. Belsham had read those learned Pædobaptists, from whose writings Mr. Booth has made quotations, we apprehend he would not have written the note which is found in page 3.

2. Mr. Belsham says, "The necessity of it might be inferred from the genius of the Mosaic religion itself." p. 3, note. On this we shall only remark, that in positive institutes authority is all in all; that in *ritual* worship, the nature of the case implies there must be a precept, or a precedent; and that God has never left his people to make out a rule of duty by their own speculatives on the *genius* of the dispensation under which they lived. It would be easy to show, that speculations of this sort lie at the root of that controversy respecting baptism and the Lord's-supper, which is now extending far and wide, among Episcopalians and Dissenters also.

(To be continued.)

A Tribute to the Memory of a young Person lately deceased, in which some of his Letters are introduced, and a Variety of Reflections, intended for the Use of the rising Generation; to which is subjoined, a

Sermon, preached by the Rev. Thomas Langdon, on Occasion of his Death. Baldwin & Co. Price 3s.

It is one of the pleasing signs of the times, that so much attention is paid to the education of youth: and that, to a very great extent, this is confided to persons who feel the influence of religious principles; we may from hence indulge the hope, that the knowledge of God may be graciously imparted with the first exercises of intellect; and that many, like Obadiah, will "fear the Lord from their youth." There is another gratifying sign of the present times, that many excellent writers are employed in furnishing for youth books, at once entertaining and instructive; serving as an introduction to works of more extensive research, and containing more abundant information: nor is it unworthy of observation, that many of these are compiled of memorials furnished by deceased youths, who have thus unconsciously reared a monument to their own excellence, on which their juvenile survivors may read, in fair and legible characters, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding."

The admirable little work before us is of this description. The young person to whom it relates, and who died at the age of twenty, was the grandson of the late venerable Dr. John Fawcett, of Halifax. Though the even tenor of the life of this pious youth afforded but few materials for narrative; yet his letters, and favourite pursuits, form the bases of a memoir, which, heightened by the lustre which the rays of a mournful fascination had thrown over them, have, from the pen of a judicious and affectionate father, furnished a very interesting and tender "Tribute" of his love and esteem, and a highly instructive monitor to the rising generation. The hints which are interspersed respecting the danger of frequenting places of public amusement in London; the books suitable to be perused by educated young persons; the observations on the ruins of ancient monasteries, &c. make this work very valuable. We wish the intelligent author would write upon other similar subjects, with which he appears to be so familiar. He may compose a volume of Essays, which would not only be exceedingly useful to the youth under his immediate care, but which would be worthy of a place in every juvenile library. The following extract will exhibit the style of the writer:

"One of the most prevailing and most deeply-rooted prejudices is, that religion is inconsistent with those pleasures of which the minds of young persons are susceptible, and which are adapted to this season of life; that it is inconsistent with those accomplishments which adorn the youthful character. But we wish to show, that whilst Christianity forbids improper indulgences, it is so far from having a tendency to diffuse a gloom over the countenance, and to cause the head to hang like a bulrush, that it is the true foundation of rational, substantial pleasure. The experience of all ages has verified the assertion of an inspired writer, that 'Wisdom's ways are ways of pleasantness, and all her paths are peace.' Rational, genuine piety, is of a cheerful nature in itself, and every way calculated to diffuse joy through the heart, and on the countenance. Indeed, what other sources of delight can be equal to an *approving conscience* and a *smiling heaven?* 'Light is sown for the righteous, and gladness for the upright in heart.' If it spring up in the prime of life, it will flourish in manhood, and attain to full maturity in a harvest of joy unspeakable, in a better and brighter world. The way of the wicked is darkness—he stumbles, he wanders in the mazes of error, without any certain guide to extricate his bewildered footsteps; but the path of the just, while in the morning of life it shines with a pleasing lustre, 'shines more and more unto the perfect day.'

"The young believer, as well as the more advanced Christian, finds the *divine statutes to be his song in the house of his pilgrimage.* Need we for a proof of this to refer to the instances recorded in the Holy Scriptures! Blessed be God, we have many living testimonies to this pleasing truth. Some of the most valuable publications for the use of young persons are the lives of those who have given early evidences of devotedness to God. While many have been thus qualified and prepared for further usefulness

in their generation, others have been taken away at an age which might have been deemed premature, if the great ends of life had not been accomplished in them. How justly may we apply to them the animated language of the poet:

——' What, though short their date!
Virtue, not rolling suns, the mind matures,
The man of wisdom is the man of years.' "

The sermon founded upon a text chosen by the deceased, Titus, ii. 6, " Young men likewise exhort to be sober-minded," contains correct and evangelical sentiments. We do not remember having met with Mr. Langdon as a writer before; he is too far advanced in life, and of too modest a disposition, to be elated with our praise; but if our commendations will provoke him to publish more such sermons as this, we shall be happy to contribute towards an event, which we doubt not would gratify the taste, and improve the knowledge, of the rising generation. We have only room for a short paragraph.

" It would be pleasing to me, and I am persuaded it would be edifying to you, might I be allowed to pourtray the character of this amiable youth. I would first exhibit him before you as a pleasing example of filial piety, and fraternal kindness and affection. I would then endeavour to trace the formation of those principles of evangelical piety and holiness that uniformly governed his conduct, and point out some of the many virtues which adorned his character; particularly his engaging modesty, and unaffected humility. I might then mention the correctness and decorum of his general deportment, and so go on to notice his unshaken patience, and cheerful resignation to the Divine will, during the long affliction which terminated his mortal existence; and the serene fortitude with which he submitted to the stroke of death. But I am prevented from doing this, by the particular request of his relatives. I will, however, beg leave to say, that good and amiable as he was, he did not depend on his own merits as the foundation of his hope of the divine acceptance. When told by a domestic, a little before his death, that he had 'always been good,' he eagerly disclaimed all dependence upon his own merits; and with all his remaining energy, expressed a deep conviction of his need of a better righteousness than his own, in order to his justification in the sight of God. Most of you knew him, and some of you had the pleasure of being intimately acquainted with him. By you I am confident he was regarded with esteem and affection. You admire his character. Let it then be your concern to imitate it. I can scarcely wish you a greater felicity than that your lives may be as respectable, and your death as happy as his. Your beloved relative and friend is now gone, and the places that once knew him in this world will know him no more. But though he is dead, he yet speaketh to you. He speaketh, by the example which he has left you. He has been speaking to you this afternoon; for it is at his request that I have addressed to you the serious admonitions which you have now heard. He speaketh to you by his death, and calls upon you to be also ready, to prepare to meet your God. Defer not a serious attention to the concerns of religion to any distant period; a period which you may not live to see. Life is uncertain. It is even a vapour, that appeareth a little while, and then vanisheth away. Our departed friend was not permitted to number one-third of his threescore years and ten. Before he had completed his twenty-first year, his countenance was changed, and he was sent away. Remember now your Creator in the days of your youth. Now, now is the accepted time, now is the day of salvation."

An Attempt to support the Diversity of Future Rewards. Price 2s. Button & Son.

THIS anonymous, but well written pamphlet, on a subject, which the author admits, when compared with any one of " the first principles of the oracles of God," is of very inferior moment; and which is not so explicitly stated by the inspired writers, as to preclude a diversity of opinion among Christians, is well worth the perusal of persons who wish to be satisfied respecting it. The subject is treated with much caution, clearness, and force; and to us the author has most satisfactorily supported his position.

In some preliminary remarks, he considers the happiness of the saints in heaven, as represented in the sacred writings, under the idea of a *reward;* and that as there is nothing in this notion of a reward, seeing it is unmerited, that militates against

the claims of divine grace in the bestowment of future blessedness, so neither are different degrees of happiness inimical to the richest displays of that undeserved favour in those degrees. For if the lowest degree of happiness be unmerited, surely the highest degree must be unmerited also.

In further proof of his position, he argues—from the analogy of the Divine proceedings, both towards the world and the church—the great diversity of Christian experience—the vast variety of natural capacity with which Christians are endowed in the present state—the different degrees of moral excellence which will exist in the heavenly state—its superior tendency to advance the happiness of the whole society of the redeemed. The last and best source of proof, he observes, is—scripture testimony. The two passages, however, usually cited in proof of the sentiment advocated, are relinquished, not being considered in point; *viz.* 1 Cor. xv. 41, and 2 Cor. ix. 6. Those he considers to his purpose are, the conversation between our Lord and the sons of Zebedee, as narrated by two evangelists, Matt. xx. 21—23, Mark, x. 37—40. The parable of the ten pounds delivered by a nobleman to his servants, Luke, xix. 13—26. Our Lord's declaration to his disciples, that he "prepared for them a kingdom;" should "eat and drink with him at his table;" and also, that they should "sit on thrones." Luke, xxii. 28—30. The declaration of the apostle to the Corinthians, that "every man shall receive his *own* reward, *according* to his *own labour*." 1 Cor. iii. 8. Also, "Our light affliction, &c. *worketh* for us." 2 Cor. iv. 17. He also adduces 1 Cor. iii. 15, and 2 Peter, i. 11.

These various passages are descanted upon with much good sense, and in a manner adapted to strike conviction into the mind; and the conclusion of the subject is very serious and impressive; a short paragraph of it only, our limits will permit us to present to the reader.

"*The time is short:* it remains that in the contemplation of prospects so animating and divine, and in the exercise of faith in the Saviour's promise, 'Behold, I come quickly; and my reward is with me, to give to every man as his work shall be;' we spend every day, and close our lives, in the most devout wishes for the enjoyment of those prospects, and the accomplishment of that promise, saying, 'Even so, come, Lord Jesus:'—thus expressing the ardent desire of our souls in the parting words of the heavenly oracle, which she breathed through the lips of 'that disciple whom Jesus loved,' when, from Patmos, the last scene of inspired communication to man, she ascended to her native skies."

The History of George and Charles; an authentic Narrative.

We are informed, that this little history originally appeared as the first article in a work published in Scotland, entitled "Youth's Monitor," of which five editions have been circulated: it is now considerably enlarged. The writer remarks, that "those who object to the propriety of employing fancy in impressing divine truth on the minds of youth, have, in this small work, that objection obviated, every circumstance being literally true." We hope that this excellent miniature history of a Sunday school teacher, will be first read by persons of the same class, and then by them be introduced to the notice of their scholars.

LITERARY INTELLIGENCE.

In the Press.

"The City of Refuge," a Poem, in four Books, by Thomas Quin.

Just published,

A Brief Outline of an Examination of the Song of Solomon: in which many beautiful Prophecies, contained in that inspired book of Holy Scripture, are considered and explained; with Remarks, critical and expository. By William Davidson, Esq.—"Naphtali is a hind let loose: he giveth goodly words." *Gen.* xlix. 21.—"The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob." *Ibid,* 23. pp. 520.

"Don't Despair;" a Tale, by W. Beck. Dedicated to the British and Foreign School Society.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

We have been favoured by the Rev. Dr. Staughton, of Philadelphia, with a pamphlet, entitled "Proceedings of the General Convention of the Baptist Denomination in the United States, at their first Triennial Meeting, held in Philadelphia, from the 7th to the 14th of May, 1817:" together with the "Third Report of the Baptist Board of Foreign Missions for the United States." From this admirable work, consisting of 58 octavo pages, we shall make a selection for the present month; reserving some highly interesting letters, &c. to the next number.

In order that our readers may form some conception of the magnitude of this General Convention, they are informed, that it is composed of 132 *Associations*, 2727 *churches*, and 1935 *ministers*. The number of members in fellowship amounting to 183,245. This pamphlet has a Table of all these Associations, containing the above particulars, with the names of "Corresponding Secretaries, standing Secretaries, Clerks, and Correspondents," the times and places of meeting, &c. The number of persons baptized last year, on a profession of their repentance towards God, and of faith in our Lord Jesus Christ, is stated to be, *at least*, TEN THOUSAND! In another table, is exhibited "The Societies, Associations, and Churches, geographically arranged; together with their delegates and proxies, that were represented in the Convention; and which constitute the Convention, till the time of its next Triennial Meeting." The whole number of these societies, spread throughout the several states, is ONE HUNDRED AND EIGHTY-SIVEN: ONE HUNDRED AND TEN OF WHICH ARE FEMALE SOCIETIES. Forty societies, two associations, and one church, were represented by delegates in the Convention. The sum collected for missionary purposes, during the last three years, amounted to THIRTY THOUSAND DOLLARS! We proceed to copy the

"Proceedings of the General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions, assembled in Sansom-street Meeting-house, Philadelphia, the 7th of May, 1817:

"The meeting was opened with an appropriate hymn and solemn prayer by the President.

"The delegates and proxies from Mission Societies, Associations, and Churches, upon producing credentials duly certified, took their seats.

"The Rev. Richard Furman, D. D. was elected President, and the Rev. Daniel Sharp, Secretary.

"The Board offered to the Convention the following ADDRESS:

"The Baptist Board of Foreign Missions have, for the first time, the pleasure of addressing the General Convention. They rejoice in the return of another meeting of your beloved and venerable body, and pray that the spirit of wisdom and counsel, the fear of the Lord, and a sacred zeal for his glory, may animate and direct your consultations and endeavours.

"In the first and second Annual Reports, a summary of the proceedings of the Board, from the period of their appointment, has been given. Any additional information that may be desired, you will have an opportunity of collecting from the whole of the minutes of their body, which are submitted to your perusal.

"Since the publication of the last Report, the services which, in the course of Providence, the Board has been called to fulfil, have been comparatively few. They have, however, with pleasure, witnessed the success which has attended measures formerly adopted; and derive from the review fresh motives to gratitude and exertion.

"Intelligence has been received of the arrival of our dear missionary friends in India. By the brethren at Calcutta, and at the Mission House at Serampore, they were welcomed with the accustomed hospitality of those eminent servants of God.

"Mrs. Charlotte H. White, who accompanied Mr. and Mrs. Hough, had her views, in common with theirs, directed to Burmah. Her expectations, by a controlling Providence, have been disappointed. An important missionary station is established at Digah, near Patna, between 3 and 400 miles above

Serampore. Mr. Joshua Rowe, of the English Baptist Mission, is there engaged. He solicited, and obtained a union in marriage with Mrs. White. The step appears to have been approved by the brethren of the Serampore Mission House. She has now the care of a large school, a station for which she is excellently qualified, where a directress was greatly needed, and is introduced into a sphere of respectability, usefulness, and comfort. The Board consider it their duty to state to the Convention, that not a cent of expense has arisen to the institution from sending Mrs. White (now Mrs. Rowe) to the East. She supported herself entirely while she continued in America, and from her own funds procured her outfit. Two hundred dollars besides she left in the hands of the Treasurer, which, as she is now connected with the English mission, the Board is of opinion ought to be returned her. May she prove, in her new situation, like Priscilla, a helper in the Lord Jesus. Dr. Carey says, 'I consider her marriage as a very providential circumstance. At Digah she cannot fail of being useful.' Mr. Hinton, Assistant Secretary of the English Baptist Society, ingeniously observes, that 'England and America have plighted hands at a missionary altar, by their respective representatives, Mr. Rowe and Mrs. White. Every one augurs good from their union.'

"Soon after the arrival of brother Hough in India, he applied for a passage on board a brig from Calcutta for Rangoon. He carried with him, as a present from the Serampore brethren, a printing press, types, paper, and other articles. Some serious difficulties occurred in his descending the Hoogly river, which are detailed at large in a communication, now presented, and constrained his return to Calcutta. The difficulties were such as call for the sympathy of every feeling, and especially of every parental bosom. Some loss to the mission has been sustained; but it is such as may reasonably be sometimes expected, yet such as it is hoped will not frequently occur. He embarked a second time on the 17th of September, 1816, and has arrived safely at his destination. Brother Judson appears much pleased with him as a missionary associate. May he prove eminently useful. At Rangoon a church has been formed. This, it is believed, is the first church ever constituted in that empire on the real basis of the gospel; and surely our denomination throughout the United States must feel themselves sacredly pledged for its support.

"By communications from the brethren at Rangoon, it appears that they are increasingly encouraged in their important work. Brother Judson and wife are truly valuable persons. He has laboured under indisposition for some months past, but is, in a good degree, recovered. He has composed a tract in the Burman language, which brother Hough will be able to print immediately. Of this difficult language he appears to be already master, and is both facilitating its acquisition for associates and successors, and progressing in the translation of the scriptures of truth. May his life be preserved for many years to come. More missionaries in Burmah are anxiously desired.

"The Board cannot, they wish not to conceal from you, that in the discharge of their internal duties, they have experienced much embarrassment and obstruction. Convinced of the integrity of their aims, and of the propriety and importance of the measures they have pursued and accomplished, they respectfully ask of the Convention an attentive investigation of their conduct, and an avowal of the sentiments of your body whether it deserve censure or support.

"Suggestions which have been offered relative to the propriety of altering, in some points, the constitution of the Convention, the Board have taken into serious consideration. They apprehend that instruments of this description ought to be held as sacred as possible, so that changes occur only when imperious necessity, or a conviction of solid advantage shall require them. They have reason to believe that bequests have been made to the Convention, which a variation of the title might render precarious. But from the experience of three years, and the best light they have been able to obtain, they are of opinion that the following alterations will be beneficial, and are expedient, *viz* That the powers of this Convention be extended so as to embrace home missions and plans for the encouragement of education; and that henceforward the quorum of the Board for the transaction of business be five.

"A communication from our agent, Mr. Rice, relative to his late tour, has been laid before the Board, to which we refer you. Until the present time he has been employed in the United States for originating and encouraging mission institutions, and for organizing and establishing a system of general intercourse. It is obvious that many important advantages have resulted from this measure. The distinct sense of the Con-

vention, however, upon the propriety of continuing such an agency, it would be proper the Board should possess.

"The Board are deeply convinced of the propriety of immediate attention to the state of the Indians of our own country. Habits of civilization among them will necessarily be connected with the reception of the gospel. They are heathen which, from their proximity, have a special claim upon your pious zeal. It is believed that suitable persons can be obtained to go among them. Large fields are also to be found, especially in the western sections of our country, where the truths of the gospel are rarely, if ever, proclaimed.

"Several very interesting documents have been received from India, which the Board have the pleasure of presenting you. They rejoice that the cause of God is evidently increasing in the earth, and trust the time is not remote when the kingdoms shall become the Lord's.

"The Board are sensible that the means usually employed by the supreme Head of the church, for the advancement of undefiled religion, is the preaching of the divine word, and that it is of importance that the preacher be furnished as extensively as possible for this important work. They respectfully call your attention to the general subject of education, and hope your wisdom may contrive means for the advancement of this important object.

"The labours of the Corresponding Secretary, greatly diversified and extended, must, as the Board are sensible, necessarily occupy a large portion of his time, and require much care and exertion. The Board respectfully submit to the Convention, the propriety of an expression of their opinion, as to his receiving a reasonable compensation.

"With sentiments of Christian esteem,

"By order of the Board,

"HORATIO G. JONES,
Rec. Sec. *pro tem.*

"The Corresponding Secretary of the Board communicated to the Convention, that information had been received by himself and the agent from a very large proportion of the numerous Associations in the United States; that Secretaries to hold correspondence with the Secretary of the Board are generally appointed; and that the whole Baptist denomination throughout our country appear to have caught the holy flame, and are entering with increasing zeal upon the work of extending the knowledge of the Lord from the river to the ends of the earth.

"Communications from auxiliary mission societies are equally animating.

"Resolved, That the thanks of this Convention be presented to the associations, societies, and churches, that have contributed to the funds of the institution, with a view of aiding in the diffusion of the knowledge of the Lord Jesus. The Corresponding Secretary is requested to communicate to them this resolve, accompanied with the hope and persuasion that they will continue to abound in the service."

The following are some of the "Amendments to the Constitution" which, from that zeal for promoting the gospel in foreign lands, excites and stimulates exertions for heathens at home.

"1. That the Baptist Board of Foreign Missions for the United States, have full power at their discretion to appropriate a portion of the funds to domestic missionary purposes, in such parts of this country where the seed of the word may be advantageously cast, and which mission societies on a small scale do not effectively reach.

"2. When competent and distinct funds shall have been raised for that purpose from these, without resorting at all to mission funds, the Board shall proceed to institute a Classical and Theological Seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry."

From the Resolutions of the Committee we select the following:

"Resolved, That the Convention acknowledge the judicious and affectionate letter from the Serampore brethren, Dr. Carey, Dr. Marshman, and Mr. Ward, and recommend to the Board that an appropriate answer be returned, expressive of the sense this Convention entertains of their fraternal attentions to our missionaries, of lively gratitude for the printing press and other articles, and reciprocating their wishes for the extension of the Redeemer's empire.

"Resolved, That the Convention has derived high satisfaction from the communications of brethren Judson and Hough—they are pleased with the information they impart, the missionary ardour they breathe, and the prospects of ultimate success which in their opinion are opening. They approve the form of agreement which they have adopted, and trust the Lord of the

harvest will make them faithful unto death. The Board is requested to return appropriate answers.

"Resolved, That the signal successes that have, under the blessing of heaven, attended the indefatigable labours of the Rev. Luther Rice, agent of the Board, to originate and foster missionary institutions, and effectuate arrangements for the complete operation of a systematic general intercourse, demonstrate the wisdom of the measure, and suggest the expediency of maintaining such an agency for a period to come.

"Resolved, That the Convention entertain a high sense of the truly Christian benevolence of Edward Thompson, Esq. in furnishing at his own expense a passage for our missionaries, and supplying them with provisions and other conveniences on the passage to India; as also for other facilities he has rendered the institution, and for his liberal offer of affording his kind aid in case of sending out other missionaries; they also concur with the Board in tendering their sincere respect and affectionate gratitude.

"Resolved, That the Convention unite their sympathies with their brethren in Great Britain and Asia, and share the regret of the Christian world at large on the decease of the Rev. A. Fuller, late Secretary of the English Baptist mission. His amiable character, his exalted virtues, and his successful labours in the missionary cause, will be long and affectionately remembered. May He who has ascended on high, and has received gifts for men, abundantly supply the deficiency which the removal of this excellent servant of God has occasioned.

"The Convention having seen, with pleasure, the proposals of the editors of the American Baptist Magazine and Missionary Intelligencer, being a new series of a work which has contributed in no inconsiderable degree in exciting the present missionary spirit, particularly in the northern parts of our country, and being deeply impressed with the importance of diffusing, as widely as possible, religious and missionary information,

"Resolved, That this work be recommended to our constituents as deserving of their patronage, and the patronage of the public at large.

"Resolved, That the Convention view, with peculiar pleasure, the existence and operations of the American Bible Society, and that they will be happy, so far as the nature of their institution admits, to co-operate with them in the great object of circulating the word of God in this or any other country; and that the Corresponding Secretary of the Board be requested to communicate to the said Bible Society this resolution.

"Resolved, That the President of the Convention be requested to address a letter to the President of the British and Foreign Bible Society, expressive of the high sense which this Convention entertain of the important and extensive blessings which have resulted from their unwearied labours of love, in printing and distributing the Holy Scriptures to our fellow beings of different nations and languages; and particularly for the kind aid afforded to our brethren at Serampore, engaged in translating and printing the scriptures in the languages of the East.

"Resolved, That the Convention earnestly recommend to the churches throughout our country, to unite in the general concert prayer meeting, on the first Monday of every month, for the purpose of imploring the blessing of Almighty God on missionary efforts."

The newly appointed Board [Committee] proceeded to pass some very important Resolutions. The Rev. Mr. Rice having solicited advice whether it was not his duty to proceed immediately to Burmah, a sub-committee, consisting of Drs. Furman, Staughton, and Baldwin reported, which report was accepted, "that it is not the duty as yet of Mr. Rice to depart for the Burman empire." On the subject of domestic missions, and missions to the Indian tribes on the American continent, the following Resolutions were adopted:

"Resolved, That the Board contemplate, with deep concern, the miserable condition of the various tribes of Indians on our own continent; that they regard as a favourable indication in Providence, the anxious solicitude which many, particularly in the neighbourhood of the Indians, manifest for introducing the gospel among them; that this Board will avail itself of the earliest opportunity, when any suitable person or persons shall offer for the service, to make a vigorous effort in relation to some of the tribes; and that, pursuant to this determination, the Corresponding Secretary be instructed to write to the Rev. Humphrey Posey, from whom some interesting information has been already received, to learn of him still further his views, particularly in relation to the Cherokees, in whose neighbourhood he

has resided, whether he would be willing to labour among them, and if so, what plan of operation he could suggest as most eligible, and what support would be requisite. Also, that the Corresponding Secretary be instructed to write to the Corresponding Secretary of the Sarepta Mission Society on this subject, and to any others from whom he may judge important information may be obtained.

"Application was made on the part of the Rev. Messrs. John M. Peck, and James E. Welch, for an appointment to a western mission, having reference ultimately to the Western Indians. This application was accompanied with a statement by their tutor, the Rev. Dr. Staughton, much in favour of their religious character and deportment while members of his family, and of their talents and acquirements for the sacred ministry, which was highly satisfactory to the Board.

"Resolved, That the said brethren James E. Welch and John M. Peck, be accepted as missionaries of this Board; that they be instructed to proceed, as soon as convenient, to the westward, with a view to commence their labours at St. Louis, or its vicinity, in the Missouri territory; that 1000 dollars be placed in their hands, to assist them in going with their families to St. Louis, and to support them in the commencement of their missionary exertions; that they be authorized and requested to make collections of money, and of books, as opportunities offer, with a view of aiding the western mission, and give account of the same to the Board; that they be instructed also to make inquiries, after arriving in the missionary field, relative to the native tribes in that quarter; and that, on the ensuing sabbath, they be solemnly set apart to the service of the said western mission.

"Resolved, That the Corresponding Secretary be instructed to write to the Rev. Isaac M'Coy, informing him of the designation of the two brethren to missionary service in St. Louis, and the surrounding country, for which station they had been for a considerable time diligently preparing; that his application has been received by the Board with emotions of pleasure and satisfaction; and that they request him to inform them whether there is not in that quarter, and perhaps nearer to Vincennes than St. Louis, some other station in which a missionary is equally needed, and in which he would be willing to labour.

"Also, that the Corresponding Secretary be requested to write to the Rev. John Young, of Kentucky, in reply to his letters, informing him, that on applying to the Committee for the Western section of our country, appointed for the examination of applicants for missionary service, should he think proper to do so, they will make such a representation of the case to the Board as their piety and prudence may dictate, and to which the Board will find pleasure in paying the earliest attention.

"A letter from the Rev. James A. Ranaldson, at New Orleans, in which he signifies a willingness to accept a missionary appointment in that quarter, where, it appears, an extensive field for missionary labour calls for the hand of cultivation, was taken into consideration. The case of Mr. Ranaldson was also recommended by a letter from the Rev. William B. Johnson.

"Resolved unanimously, That the Rev. Mr. Ranaldson be employed as a missionary of this Board in New Orleans and its vicinity; and that he be requested to visit such of the Indian tribes in that quarter as he has referred to in his letter, and others, if he can; and inquire into the practicability of establishing schools among them; and that 500 dollars be forwarded to his assistance."

The journal of the Rev. Luther Rice, containing an account of his labours for the first year, is too long for our insertion: the following extracts will enable the reader to form some idea of the zeal and fatigues of this indefatigable home missionary.

"Thus, in fifteen weeks, besides travelling more than 3300 miles, and attending the *North Carolina Baptist General Meeting of Correspondence*, a *Yearly Meeting* in Virginia, a meeting of the *Kentucky Baptist Mission Society*, in Kentucky, and assisting the formation of a *Mission Society* in Tennessee, a kind Providence enabled me to visit *fifteen Associations*, spread through Virginia, Kentucky, Tennessee, Mississippi Territory, the Carolinas, and Georgia. At each of these associations, a public collection was taken up to aid the general missionary funds, and by each of them the plan has been adopted of a regular intercourse and correspondence with the Board.

"The next Sabbath after my being at the *Ebenezer Association*, was spent in Milledgeville, the capital of Georgia; nor could it fail to inspire emotions, in no common degree pleasing, to receive in the state-house the handsomest collection yet received since commencing the missionary career; and that in a

section of country, which, only thirteen years before, was a wilderness suitable for the range of savage men, and actually in possession of the Indians. Fifty dollars were added to the collection next morning by a pious lady in the neighbourhood.

"In addition to all these proofs that the missionary spirit is still gaining ground and extending its influence in this country, the multiplication of societies furnishes one of the most convincing, and of the most animating nature. These societies, especially female societies, have increased the last year beyond what it is in my power distinctly to enumerate.

"The hope had, indeed, been indulged, that it would be practicable, by this time, to make out a complete list of the numerous and praise-worthy female institutions, spread, and multiplying throughout the United States; but this cannot be done at present.

"It was very much my wish to have visited St. Louis in the course of the year, and for a considerable time the expectation was cherished of being able to gratify the wishes of the Board, as well as my own, in doing so; but, availing myself of the discretion confided to me in relation to this point, I deemed it my duty to wave the visit to that place, for the sake of pursuing the course already narrated. To say that this course has been marked with prosperity, would fall exceedingly short of that thankful expression of devout gratitude so due to the signal kindness and mercy of the Lord. Since the date of my letter of the 19th of June, 1816, I have travelled 6,600 miles, in populous and in dreary portions of country—through wildernesses and over rivers—across mountains and valleys—in heat and cold—by day and by night—in weariness, and painfulness, and fastings, and loneliness; but, not a moment has been lost for want of health; no painful calamity has fallen to my lot: no peril has closed upon me; nor has fear been permitted to prey on my spirits, nor even inquietude to disturb my peace. Indeed, constantly has the favourable countenance of society towards the great objects of the mission animated my hopes, while thousands of condescending personal attentions and benefits to myself and the cause, have awakened emotions, which it is alike impossible to conceal, or to find terms sufficiently delicate and expressive to declare; and the fact, that although so large a portion of the whole time has been unavoidably taken up in passing from place to place, I have, besides many other aids and liberalities, received for the missionary object, in cash and subscription, more than 4000 cents, could not fail to create a confidence of success in the general concern, which nothing but a reverse, most unlikely to occur, can possibly destroy. This fact, too, is the more animating and sustaining, because, while the sum is but little larger than what passed through my hands last year, the time of collecting it has been considerably shorter, and a much smaller proportion of it consists of remittances from mission societies; remittances being this year made by the delegates to the Convention. This, therefore, in conjunction with the multiplying of mission societies, especially considering some other things not necessary to be here mentioned, marks decisively a regularly growing increase of evangelic missionary zeal; and who can repress the exclamation—*The Lord hath done great things for us! blessed be the Lord God, who only doeth wondrous things; and let the whole earth be filled with his glory!*"

We were happy to find from the audit of the Treasurer's accounts, that there was a balance in favour of the Society of more than 20,000 dollars!

We shall conclude this sketch of the proceedings of the Convention, by an extract from the Address presented to "the Associations, Mission Societies, Churches, and religious public, throughout the United States."

"With sentiments," say they, "of the most ardent gratitude to the God of mercy, the Convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the lines were sung as descriptive of the common feeling,

'Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety.'

"It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom, through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving observation and thankfulness, that the lives of all our brethren, who assembled three years ago, have been graciously preserved.

"The Convention has cause for rejoicing in observing, that the support necessary to carry their objects into full effect, has increased with each succeed-

ing year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury: their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience; and, on the same principle, the sincerity of the professions of the friends of missions becomes unquestionable, when, like ships of Tarshish, they 'bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel.' The strictest frugality, consistent with the magnitude of the design, becomes the Board in appropriating, and missionaries in expending, the funds of the institution; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelic cultivation, renders it, in a manner, impossible that funds can be excessive. 'Who then is willing to consecrate his service this day unto the Lord?'

"The encouragements to incessant and vigorous endeavour are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has not realized. All the families of the earth have not, as yet, been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped before him. Nations have not yet beaten their swords into plough-shares, and their spears into pruning-hooks. The glory of the Lord is not yet revealed so as that *all flesh* may *see it together*. The stone which smote the image upon his feet, has indeed become a great mountain, but has not, as yet, filled the whole earth. The Redeemer is lifted up from the earth, but, as yet, he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the Lord shall not pass away. 'If any ask, what prospect of ultimate success is there? tell them,' says a pious and excellent missionary, 'as much as there is that an almighty and faithful God will perform his promises, and no more.'—Brethren, no more is needed. 'Hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass?'

"Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the cross; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was at home declining; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vieing with each other in this service of holy love. With humility and thankfulness, it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the church. If he has blest the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of his gospel; if he has owned the ardours and toils of our brother Carey to the exciting of a holy passion for foreign missions; if he suggested to the mind of our brother Hughes *the first idea* of the British and Foreign Bible Society; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, not unto us, but unto the name of the Lord be the glory!"

BAPTIST MISSION.

The following letter, which is the last received from Dr. Carey, presents an alarming account of the impaired state of his constitution; and will, we hope, lead all the friends of Zion earnestly to pray, that a life so important may be spared, till the desire of his heart, respecting the translations of the scriptures, are fully granted.

Extract of a Letter from Dr. Carey to Mr. Burls of London, dated Serampore, March 2, 1817.

"My dear Sir; I am not yet entirely recovered from my bowel complaint. Only last week I thought myself quite well; but have since that been so ill as to have recourse to mercury again. I cannot say whether the Lord is thus taking down this my tabernacle: but his will be done. Some of the translations are in such a state as to make me sometimes wish to live a few years to finish them. But God has no need of me, and can, with the utmost ease, raise up a thousand better calculated for any part of his work than I ever was.

"I trust in Christ alone for pardon and acceptance with God. I deserve everlasting destruction from his pre-

sence, and the glory of his power; yet I hope in his mercy, and believe his faithful word, 'Him that cometh unto me, I will in nowise cast out.'

"I am, very truly yours,

W. CAREY."

SERAMPORE AND CALCUTTA.

From Serampore and Calcutta we have received the following intelligence:

"On the 17th instant, was baptized at Serampore, Mrs. Gordon, from Dum Dum.

"During this month, several members of the church who live at Barrackpore, and are attached to the army, being about to remove to Penang, formed themselves into a separate church, and chose brother Dwier for their pastor, and brother Sylvester to the office of a deacon. The usual services connected with ordination were attended to at Serampore a day or two before their departure. Rama-prisada goes with them as a Christian reader. At Penang many of the natives of Bengal are in a state of transportation, and perhaps in their calamity they may listen to the word of deliverance from chains and banishment infinitely more dreadful than the laws of their country have assigned them.

"Brother Smith was actively employed during the whole of November, amidst the immense population around Serampore. The attention to the word seems to be more fixed, and accompanied with more thought and reflection, than it used to be; many expressions in brother Smith's late journals convey this idea. We give two incidents from the journal for Nov.—4th. Read and expounded a part of Matthew to many attentive people at Muhesha; some seemed affected, and said, 'The English have certainly the true way of salvation among them.' 5th. Went to Chatra, where I read and explained a tract to a great number of persons: while they were attentively listening, a man exclaimed, 'Why pay such attention? Don't hear him: many have lost cast by hearing these books, and have embraced the Christian religion.' The people answered, 'What harm can arise from hearing him? The words are all very good.'

"We parted from brother Smith this month with reluctance, but as he speaks the Hindoost'hanee very well, and the Bengalee but very imperfectly, we thought it best that he should labour in Hindoost'han; he has chosen Benares, and at the beginning of the month left us for that Athens of India, taking a considerable number of the Sungskrita New Testament, and other parts of the scriptures, with him. We hope his place at Serampore will soon be supplied by a young friend, lately baptized at Calcutta, of the name of Hart.

"Letter from Ram-Rutna to brother Barclay, in Scotland.

"'To the excellent Mr. Barclay, greeting. To thee I send an account of myself.

"'At first (formerly) I was an idolater, of the writer cast. Then I had not the least thought about salvation; I committed exceeding great sins, but I perceived them not. After this, God caused me to hear the good news of our Lord Jesus Christ's death. I then examined, and saw, that for our sins he came down to the earth, and on the cross, shedding his precious blood, gave up the ghost. Then searching my heart, I discovered sin. Going to Serampore, I was instructed by the sahebs. After this, believing in the death of Christ, I was baptized: this is thirteen years ago. But I bless my Father God that he delivered me out of the prison of the cast, and from gross darkness. Now, O my beloved friend, pray for me, that, to the hour of my death, God forsake me not; that he increase in me faith, hope, and love, and that he abide with me constantly.

"'I now, through the grace and strength of God, proclaim from village to village to my own countrymen, the good news. Thus you will know the account of Christ's unworthy servant,

"'RAM-RUTNA.'

"'Dated the 23d November, 1816.'"

"Extract of a letter from Dum Dum, dated December 6. 'Things here at present seem to wear rather a pleasing aspect, although our meetings in the bamboo jungle (for that is the place we meet in at present) are small; yet, blessed be the Lord, we find that he is there in the midst of us.' Our meetings at present seldom consist of more than nine or ten in the evening, and not so many in the morning, as the women do not meet with us now, but with the native brother, as most of them understand him better. Those who do attend, give us pleasing hope; one of them was with our brethren at Cawnpore. We hope that there is a work of grace begun in him. He expresses a desire to put on the Lord Jesus by an open profession. Many others

read the scriptures, tracts, and other religious books, who say they shall be happy to meet with us as soon as the meeting-house at Diglar is ready. We are making seats, as we do not wish to be more chargeable to the brethren than we can help.

"About twenty or twenty-five of the women from the barracks attend the reading of the scriptures, and listen very attentively to what is said by the native brethren."

Extract of a Letter from the Rev. J. Chamberlain to Mr. Ivimey, dated "On the Ganges near Digah, March 4, 1817."

"I am now on my return, having been westward as far as Mirzapore, preaching the glad tidings of salvation to both European and natives. I went up in company with a captain G———, whose heart has, I trust, been under the influence of the Holy Spirit for the last few months; a very wonderful change is effected in him: he is indeed 'a man wondered at,' and not without reason, for he has been renowned in the course of folly amongst his fellows. I believe he designs to give to the mission 1000 rupees, or an annual sum of 200. The good Lord perfect his work, and form him for his praise. On the journey he has been the means of bringing some to hear the word, who otherwise might never have had this mercy, and in every case it was taken well. Swearers refrained from profane language while we were present, and promised ever to do so, and to read the Bible and religious books, of which we afforded a supply to await the divine blessing.

"On the way, I preached at Garzeepore one sabbath, and Benares another, and two half days, and at Mirzapore a day and a half, and to the people of many of the intermediate villages and towns. Every book and tract I took for distribution was given way, and having expended all my ammunition, I was under the painful necessity of sounding a retreat from Mirzapore, as I found that among the multitude I could do little sword in hand. Indeed the journey has been more a trip for health than otherwise, in which some little was done in reconnoitring and skirmishing; but if health and opportunity combine, I hope to be engaged more maturely in some ensuing campaign. Four months were barely sufficient to do justice, in a missionary method, to such a journey. Probably about 2000 tracts or 200 gospels have been sent abroad to call up the attention of the people; every one of which, in the hand of the Holy Spirit, may be a mean of salvation. In some places, some persons appeared to be near the kingdom of heaven who had been stirred up by former preaching and tracts. Indeed the Lord is on his way, and his work is before him: success attend his progress in renovating the world. At Digah things amongst the natives are promising: those whom I baptized last year remain firm, and two of them are zealously employed in the work, and many are daily calling on them to inquire about this new light and strange way. Three or four natives are wishing for baptism, and if all remains well, I expect to go thither to see them in the space of five or six weeks. Here you see the power of the simple word amongst the natives. The European brethren are not proficient in the language, and have much to do in the school, and preaching in English; but the native brethren pray and read together, and the blessing from above descends upon them. I was greatly encouraged by what I saw here of the brethren and inquirers. Sister Rowe is very assiduously studying the country language, and if she is able to prosecute her design, she will doubtless become a proficient in it beyond many. At Monghyr all is but commencing. One native appears to be wholly on the Lord's side: he is constantly engaged in reading the scriptures, and in discoursing about them. All have reckoned him a Christian, and one of his relations, a very respectable man, has been here twice this week, and has taken a New Testament; whence it appears, that the prejudices of his own people begin to subside. This person's name is Ingham Misser; he is a very humble, respectable man, well known in all these parts, and the whole place has been in consternation at the probability of his becoming a Christian. Our native brother Brindabun is here, always at work. I rejoice in your operations in Ireland. Success attend them. May the Lord of the harvest raise up labourers for the work from among the Irish. I long to hear of native Irish preachers. If the churches revive, their sons will arise to the help of the Lord against the mighty. Irish men and the Irish tongue are necessary, in order to ensure extensive success. Go on and prosper. Conduct all in an humble and unostentatious way, and God will be with you."

REVIVALS IN AMERICA.

In the northern parts of our country, that is, in various places in New England, and in the states of New-York and New-Jersey, extensive revivals of religion have been going on the year past. So, too, in some instances, in the middle, southern, and western states, particularly in Kentucky, the Lord has mercifully shed abroad the influences of his Holy Spirit, and graciously revived his work. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear! More than ten thousand baptized during the year on a profession of repentance and faith, besides those, who, in other connections, have experienced a gracious renovation of heart, cannot fail to inspire emotions of thankfulness to the Father of mercies, for these displays of the triumphs of the cross, and of the riches and efficacy of victorious grace.

AFRICAN MISSION.

In April last, a Baptist African society was formed in Richmond, America, with a special view of commencing a course of contribution; which, should the Lord of his infinite goodness succeed, may prove the means of spreading through "the land of Ham" the knowledge of the Redeemer. Among the mysterious movements of Divine Providence, by which good is educed from evil, it will perhaps be found, that one design intended to be accomplished by permitting unoffending Africans to be brought slaves to our shores is, that they may here learn the way of salvation, and return to Africa bearing the glorious tidings. It is earnestly hoped by the Convention, that the example set in Richmond, and which has already been copied by the first African Baptist church in Philadelphia, will excite the people of colour, throughout the whole union, to make one vigorous and continued effort. Funds for the African mission, when collected, will be carefully reserved for the single purpose. The measure, so desirable in itself, so easy of accomplishment, and so consonant with the spirit of missions which the Lord has sent forth, will surely engage the attention of thousands.

Afric's regenerated sons
Shall shout to Asia's rapturous song;
Europe resound her Saviour's fame,
And Western climes the note prolong.

Domestic Religious Intelligence.

BAPTIST ITINERANT SOCIETY.

The Baptist Itinerant and British Missionary Society, for the encouragement and support of Village Preaching in Great Britain, extending also to the islands of Guernsey, Jersey, Man, and Scilly, have lately published an Address to the churches, from which the following is copied:

"This society was first established in 1797, under the denomination of The Baptist Society in London, for the encouragement and support of Itinerant and Village Preaching; and although it has been thought adviseable to alter its title, yet the society and its objects remain the same,—having been originally formed, and being still carried on, for the purpose of introducing the preaching of the gospel, and reading of the sacred scriptures, in those towns and villages, in this country, and its adjacent islands, which are destitute of an evangelical ministry.

"In addition to the above objects, it is intended to open prayer meetings, and to encourage the gospel, in the islands of Guernsey, Jersey, Man, and Scilly; and, also, to promote the establishment of Sunday schools, and the more general dispersion of the sacred scriptures and religious tracts.

"*At a special General Meeting of the Subscribers, holden July* 16, 1817, *it was (amongst other things)*—

"Resolved,

"That a sub-Committee of six be appointed to correspond with ministers in the country, to make further exertions for the spread of the gospel, and form auxiliary societies in aid of this, which may then be considered a parent institution.

"That Dr. Rippon, Mr. Griffin, Mr. Upton, Mr. Chin, Mr Edwards, and Mr. Thompson, be such sub-Committee.

"That half-yearly sermons be preached in London, with a view to recommend this society, when Reports shall be read of its operations, and collections made in aid of its funds.

"That the Committee be empowered to appoint a minister every half-year, to visit some district in the country, to make collections for the society.

*** Subscriptions and donations received by Mr. James Pritt, Treasurer, 15, Wood-street, Cheapside; and Mr. W. Gale, Secretary, 70, Basinghall-street.

ASSOCIATION.

WALES—EASTERN.

The elders and messengers of the several Baptist churches of the Eastern Welsh Association, assembled at Lanwenarth, Monmouthshire, on the 3d, 4th, and 5th of June, 1817.

Tuesday afternoon, Messrs. David Griffiths and William Jones engaged in prayer; the letters from the churches were read, when we heard several pleasing accounts of the advancement of our blessed Redeemer's kingdom; several churches specifying that ministerial gifts appear in several of their young members; that our young brethren, Abraham Evans, David Roberts, and Abel Jones, were set apart to the work of the ministry; that our very respectable and useful brethren, John Davies, of Sion-chapel; and James Williams, of Bethesda, in the county of Monmouth, finished their course in a triumphant manner; that Mr John James, late of Aberystwyth, has removed to Pontrhyd-yr-un, Monmouthshire.

After the letters were read, Messrs. James Michal, and John Jenkins, preached, from Psalm cxxx. 4, and Rev. iii. 2; and Mr. T Morris concluded in prayer.

Wednesday morning, met at nine. Portions of scripture were read, and Messrs. John Hier, and David Evans, of Carmarthen, engaged in prayer; Messrs. J. Evans, of Penygarn, preached, from 1 John, iv. 10; J. Jones, of Newtown, in English, from Heb. vii. 25; and Joshua Watkins, of Carmarthen, from Eph. ii. 7.

Afternoon, at two. Messrs. T. Davies, from the north; and Jenkin Thomas, of Oxford, engaged in prayer; Messrs. David Evans, of Dolen, preached in English, from Acts, xi. 23; David Richards, from John, i. 14; and Christmas Evans, from John, iii. 16; and concluded in prayer.

Thursday morning, met at eight. Messrs. Morris Jones, and Thos. Thomas, of Nantgwyn, prayed; and after the following Resolutions were passed, our meeting was concluded in prayer, by Mr. D. Saunders.

1. Resolved—That messengers from Newchapel, Montgomeryshire; Cowbridge, Glamorganshire; and Garn, in Carnarvonshire, are permitted to collect in our churches to defray the expenses of building their places of worship this year.

2. To receive the churches formed at Pontrhyd-yr-un and Glasgoed, in Monmouthshire; and Lanidloes, in Montgomeryshire, as members of this Association.

3. Not to admit strangers to preach in our societies who do not bring with them satisfactory recommendations from the quarterly meetings they belong to. Also, we sincerely solicit strangers to visit our churches who are properly recommended.

4. The next Association to be held in the town of Brecon, the usual time in June, 1818. The letters to be read on Tuesday afternoon, at two o'clock. The ministers appointed to speak in Welsh, are Thomas Thomas, John James, John Jenkins, Thomas Jones, and Christmas Evans.—In English, John Jones, Jenkin Thomas, and John Palmer, of Shrewsbury.

NEW MEETINGS OPENED.

LINGFIELD.

A new meeting-house was opened, September 3, 1817, at Dorman's Land, in the parish of Lingfield, near East Grinstead, in the county of Sussex, for the use of the church of the Particular Baptist denomination, under the pastoral care of George Chapman. Mr. Duburg, of Oxted, began by reading the scriptures and prayer; Mr. Upton, of London, preached, from Jer. xxxi. 23. Mr. House, of Croydon, in the afternoon by reading and prayer; Mr. Chin, of Walworth, preached, from Isaiah, xliii. 13; Mr. Alcorn began in the evening; Mr. Shirley, of Sevenoaks, preached, from Psalm cxviii. 25, and closed the solemnities of a very pleasant day.

The gospel has been preached on this spot for about forty years; the new meeting house became quite necessary by the increasing attendance; it is 34 feet by 40, and will contain, *without galleries*, about 300 persons; it cost 525*l.* of which sum 220*l.* has been already subscribed by

the congregation. The collections at the opening amounted to 25*l.* 5*s.* 1¼*d.*

PARADISE-STREET, CHELSEA.

The chapel in Paradise-street, Chelsea, for many years past in the Independent denomination, was opened on Wednesday, the 24th of September, for the use of a congregation of Baptists, which have removed from Sloane-street, Chelsea. On this occasion, three sermons were preached, by Messrs. Ivimey, Pritchard, and Chin, from Isaiah, iv. 5, 6; Exodus, iii. 5; John, i. 12. The devotional services were conducted by Messrs. Bunce, Morrison, Dunn, Shephard, (pastors of Independent churches in the neighbourhood); Elvey, of Fetter-lane; and Clark, the minister of the place. There were good congregations, and a respectable collection towards the expenses of the place.

*** We understand that the above-mentioned place has been procured, in consequence of the exertions of a society of our ministers for extending the gospel in the vicinity of London. This society, which supplies several villages, meets the first Monday in every month, at ten o'clock in the morning, at the vestry of Eagle-street meeting-house.—Communications on the above subject to be addressed to the Rev. G. Pritchard, the Secretary, Euston-street, New-road.

NEW CHURCH FORMED.

BURTON-STREET, BURTON-CRESCENT, LONDON.

On Wednesday evening, September 17, a new church was formed at a large room in Burton-street, which has been taken by the friends leaving Keppel-street, and is capable of containing about 300 persons.

The services commenced by Mr. Ivimey reading the 132d and 133d Psalms, and praying; who afterwards read the extract from the church book of Keppel-street, granting the dismission of 31 persons to form this church; also a vote of thanks to Mr Keene for his attention to the interests of that church while a deacon among them, which was read to show the peculiar decorum and respect with which the whole of this business has been conducted.

Mr. Dawson, their Secretary, then read a Report of their proceedings, paying a deserved tribute of respect to the Rev. J. Martin; and closing the narrative with a copy of the affectionate letter in which they had asked their dismission, and bearing testimony to the truly Christian manner in which the messengers from Keppel-street had conveyed their dismission, so pleasingly and readily granted.

Mr. Keene followed, with an enumeration of the articles of their faith.

Mr. Ivimey then admirably showed the nature of a Christian church, and the grand reasons of dissent, founding his remarks on 2 Peter, ii. 5. At his request, the friends then stood up, and attested their desire of giving themselves to the Lord, and each other, by lifting up their right hands.

They then signified their unanimous election of Mr. Keene to the deacon's office, and he expressed his acceptance of it.

Mr. Ivimey further proposed, that as this brother had been called to the ministry at Keppel-street, if they received him in that character, with liberty to preach where God in his providence might direct, they would express the same: which was unanimously done.

The Rev. Mr. Griffin then implored the Divine blessing on the newly-formed church; after which, the Rev. Dr. Newman delivered a most judicious address to the members, from Colos. ii. 5. After congratulating the church on the Christian temper that had been mutually manifested, and on the commodious place of worship they had obtained, and noticing the pleasure it must afford them to see some of their former friends now present, he beautifully alluded to a part of their Report, which mentioned the periods of membership of some of the dismissed friends, one of which was nearly 50 years; from which the Doctor inferred, it was a conscientious separation, seeing the influence of local attachment must have been great; to such the very dust and stones of Zion must be precious. Trusting they would prove steadfast in the faith of those doctrines they had confessed, he proposed to ask two questions from a part of the text.

In what did that order consist? and what was there in it that caused the apostle so much joy? To the first he replied, that it consisted in the officers, ordinances, worship, and discipline of the church. In replying to the second, he observed, that it was an indication of wisdom—of unfeigned humility—of love to one another, and zeal in one common cause. After cautioning them against extremes, he well remarked, that a thousand things were contained in these four canons, "Let all things be done *decently*, and in *order*, with *charity* unto *edifying*."

He wished them to consider themselves as lighting up another lamp in this city, and hoped it would burn with a strong, steady, clear, brilliant, and lasting light, to him to whom they had devoted themselves.

Mr Sowerby concluded with prayer; the Rev. Mr. Edwards read the hymns on the occasion.

We repeat our wish, that when separations are considered necessary, they may be thus conducted.

ORDINATION.

WELLS.

On Thursday, July 17, Mr. G. Shell was ordained to the pastoral care of the Particular Baptist church in the city of Wells Mr. Opie Smith, of Bath, commenced the service with reading the scriptures and prayer; Mr. Mitchell, of Warminster, described the constitution of a gospel church; Mr. Gough, of Westbury Leigh, asked the usual questions, received the confession of faith, and prayed the ordination prayer with laying on of hands. Mr. J. P. Porter, of Bath, delivered the charge, from Prov. xxvii. 18. After which, Mr. Viney, of Bridgewater, addressed the people, from Phil. ii. 29; Mr. Chandler, of Wedmore, concluded with prayer.

In the evening, Mr. Dear, of Paulton, prayed; Mr. Gough preached, from Eph. iii. 19; and Mr. Cantle, of Crosscombe, concluded with prayer.

The Methodist chapel was kindly lent for the occasion.

ISLANDS OF *GUERNSEY AND JERSEY.*

One of our ministers, and some of his friends, have lately visited these islands, at the particular request of two ministers, natives of Guernsey, who wished to be baptized, with several members of their churches. At Guernsey, Mr. James De la Reé and five persons were baptized on Lord's-day, July 6. Fourteen persons were afterwards formed into a church, and Mr. De la Reé ordained over them as their pastor. He will preach both in the English and French languages. A good place of worship, formerly used by the French Arminian Methodists, was procured for their use.

At Jersey, Mr. Carré, and two others, were baptized on Lord's-day, July 13; and Mr. Carré, who preaches in French, was ordained an itinerant for that island. It is intended, so soon as a suitable minister can be found, to send him to Jersey to establish an English Calvinistic congregation. We expect to be favoured with some other particulars respecting the preaching of our brethren in these islands, which contain a population of more than 60,000 persons.

CAUTION TO YOUTH.

A young man named Vartie, about 19 years of age, was convicted of forgery on the 21st of September. His case has excited considerable attention on account of his previous good character. He is the son of honest parents in Westmoreland. He was a clerk in the Gravesend Bank, and was very intent on studying the Hebrew language—not expensive in his habits. But he neglected the public and private exercises of religion, and thus fell an easy prey to the temptations which the enemy of his soul had thrown in his way. He escaped to France, but his sins found him out. "Let him that thinketh he standeth, take heed lest he fall." Surely youth and age, the most circumspect and the most wary, have all daily and hourly need to keep in mind the prayer inculcated by our gracious Lord, "Lead me not into temptation, but deliver me from evil."

IMPOSTOR.

A person assuming the name of John Wilson, John Robinson, &c. having at different times called on different persons in the northern counties, stating himself to be a member of the Baptist church at Hamsterly, Durham, and to be in want; by which means he obtained money, and of one person lately two pounds, Mr. Whitfield, the pastor, declares, that no such person was ever either a member of his church, nor known to either him or the congregation.

NOTICE.

We are informed, that Mr. Flint, of Gloucester, has accepted an unanimous invitation from the Baptist church and congregation at Weymouth, to become their minister.

LONDON: Printed by J. BARFIELD, 91, Wardour Street, Soho.